Ex Libris Dan. Bobbes

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Let euerye soule submyt hym selfe vnto the mi-

The boke

of the common praier and ad-
mynistration of ỳ Sacra
mentes & other rites
and ceremonies
of the church:
after the
vse
of the Church
of Eng-
land

Wigorniæ in Officina Ioannis Oswæni.

Cum priuilegio ad imprimendum solum.

ANNO Do. 1549.

Mense Iulii.

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The

The Preface.

THere was neuer any thinge by the witte of man so well deuised, or so surely established, which (in continuaunce of tyme) hath not bene corrupted: as (emonge other thinges) it maye plainely appere by the common prayers in the Church, commonly called diuine seruice: the fyrst originall and grounde whereof, if a man woulde searche out by the auncyente fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduauncemente of godlynes: For they so ordered the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare: intendyng thereby, that the Cleargie, and specially suche as were Ministers of the congregation, should (by often readyng and meditation of Goddes worde) be stirred vp to godlines them selues, and be more able also to exhort other by wholsome doctrine, and to confute them that were aduersaries to the truth. And further, that the people (by daily hearyng of holy scripture read in the church) should continually profite more and more in the knowledge of God, and be the more inflamed wyth the loue of hys true religion. But these manye yeares passed, this godly and decente order of the auncient fathers, hath be so altered, broken, and neglected, by plantyng in vncertein stories, Legendes, Respondes, Uerses, vaine repititions, Commemorations and Sinodalles, that cõmonly when any boke of the Bible was begon: before three or foure Chapiters were read out, all the rest were vnread. And in this sorte, the boke of Esaie was begon in Aduente, and the booke of Genesis, in Septuagesima: but they were only begon, and neuer read thorow. After a like sort were other bokes of holy scripture vsed. And moreouer, where as S. Paule would haue suche language spoken to the people in the churche, as they might vnderstande and haue profite by hearyng the same: the seruice in this Church of England (these manye yeares) hath bene read in Latin to the people, which they vnderstode not, so that they haue heard with their eares only: and their hertes, spirite and mynde, haue not bene edifyed therebye. And furthermore, notwithstanding that ỹ auncient fathers had deuided the Psalmes into seuẽ portions: whereof euery one was called a nocturne: now of late tyme a fewe of them haue bene dailye sayed (and ofte repeated) and the rest vtterlye omitted. Moreouer, the nomber and hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, that to turne the boke onlye, was so hard and intricate a matter, that many times, there was more busines to fynde out what should be read, then to reade it when it was founde out.

These inconueniences therefore considered: here is set furth suche an order, wherby the same shall be redressed. And for a readines in this matter, here is drawẽ out a Kalendar for that purpose, which is plaine and easye to be vnderstanded, wherein (so muche as maye be) the reading of holy scripture is so set furth, ỹ all thinges shal be done in order without breaking one piece therof frõ another. For this cause be cut of Anthemes, Respondes, Inuitatories, and suche lyke thynges, as dyd

breake the continuall course of the readyng of ỹ scripture. Yet, because there is no remedie, but that of necessitie, there muste be some rules, therfore certein rules are here set fourth, which as they be few in nomber, so they be playne, & easy to be vnderstanded. So ỹ here you haue an order for prayer (as touchyng the readynge of holy scripture) much agreable to the mynde & purpose of the olde fathers, and a great deale more profitable and commodious, thē that which of late was vsed. It is more profitable, because here are left oute manye thynges, whereof some be vntrue, some vncertein, some vaine & superstitious: and is ordained nothyng to be read, but the pure word of God, the holye scriptures or that which is euidentlye grounded vpon the same: & that in such a language & order, as is most easie & plaine for ỹ vnderstanding both of ỹ readers, & hearers. It is also more cōmodious, both for the shortenes thereof, and for the plaines of the order, & for that the rules be few and easye. Furthermore, by this order, the Curates shall nede none other bokes for their publicke seruice, but this boke, and the Bible: by the meanes whereof, the people shall not be at so greate charge for bokes, as in tyme paste they haue bene.

And where heretofore, there hath beene greate diuersitie in sayyng and singing in churches within this realme: some folowyng Salisbury vse, some Hereford vse, some ỹ vse of Bangor, some of Yorke & some of Lincolne. Now from hencefourth, all the whole realme shall haue but one vse. And if any would iudge this waye more paynfull, because that all thynges must be read vpon the boke where as before, by the reason of so often repetition, they could say many thynges by hert if those men wyll way their labor, with the profite in knowledge, whiche daily they shall obteyne by readyng vpon the boke, they wyl not refuse the pain, in consideration of the great profite ỹ shall ensue therof.

And for so much as nothyng can, almost be so playnelye set fourth, but doubtes may rise in the vse & practisyng of the same: to appease al such diuersitie (If any arise) and for the resolution of all doubtes, concernyng the maner howe to vnderstande, do, and execute the thynges conteined in this boke: the parties that so doubt, or dyuersly take any thing, shal alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thyng conteined in this boke.

☞ Though it be appointed in the afore writtē preface, that all thinges shall be read & songe in the churche, in the Englishe tongue, to thend that ỹ congregatiō may be therby edifyed, yet it is not meant but when men saye Mattins and Euensong priuately, they may say the same in any language ỹ they them selues do vnderstande. Neyther that any man shall be bound to the saiyng of them, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parish Churches, and Chapels to the same annexed, shal serue ỹ cōgregation

The

The Table and Kalen

der, expressyng the order of the Psalmes and Les-

sons, to be sayde at Matins and Euensong

throughout the yeare, excepte certein

proper feasties, as the Rules folo-

wyng, more playnely de

clare.

The ordre how

the Psalter is appoynted to be

redde.

THe Psalter shalbe read through, once euerye Moneth, & because ỹ some Monethes be longer then some other be: it is thoughte good, to make them euen by this meanes.

To euerye Moneth, as concernynge this purpose, shalbe appoynted iuste xxx. dayes.

And because January and Marche hath one daye aboue the saide nombre, and Februarye whiche is placed betwene them both, hath onely .xxviii. dayes, Februarye shall borowe of eyther of the Monethes of January and Marche, one day and so the Psalter which shalbe red in Februarye, muste be begon the last day of January, and ended the fyrst day of Marche.

And where as Maye, July, August, October, and December, haue. xxxi. daies a piece, it is ordred that the same Psalmes shalbe red the last day of ỹ saide Monethes, which were red the day before: so that the Psalter may be begon agayne the fyrst day of the nexte Monethes ensuynge.

Now to know what Psalmes shall be red euery day, loke in the Kalendar ỹ nomber that is appointed for ỹ Psalmes, & then finde the same nomber in thys Table, and vpon that nomber shall you se, what Psalmes shall be sayde at Matins, and Euensonge.

And where the .C.xix. Psalme is deuyded into .xxii. portions, and is ouer longe to be red at one tyme: it is so ordred that at one tyme shal not be red aboue .iiii. or .v. of the saide portions, as you shall perceyue to be noted in thys Table.

And here is also to be noted, that in thys Table, and in all other partes of the seruice, where any Psalmes are appoynted, the nombre is expressed after the greate Englisshe Bible, whyche from the .ix. Psalme vntoo the .C.xlviii. Psalme (folowing the diuision of the Ebrues) doth vary in nombres from the common Latyn translation.

A Table for the order

of the Psalmes, to be saide at Matyns and Euensonge.

Matins.	Euensonge
i. | i.ii.iii.iiii.v.	vi.vii.viii.
ii | ix.x.xi.	xii.xiii.xiiii.
iii. | xv.xvi.xvii.	xviii.
iiii. | xix.xx.xxi.	xxii.xxiii.
v | xxiiii.xxv.xxvi.	xxvii.xxviii.xxix
vi | xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii | xxxv.xxxvi.	xxxvii.
viii | xxxviii.xxxix.xl.	xli.xlii.xliii.
ix | xliii.xiv.xlvi.	xlvii.xlviii.xlix.
x | l.li.lii.	liii.liiii.lv.
xi | lvi.lvii.lviii.	lix.lx.lxi.
xij | lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii | lxviii	lxix.lxx
xiiii | lxxi.lxxii.	lxxiii.lxxiiii.
xv | lxxv.lxxvi.lxxvii.	lxxviii
xvi | lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii | lxxxvi.lxxxvii.lxxxviii	lxxxix.
xviii | xc.xci.xcii.	xciii.xciiii.
xix | xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx | cij.ciii.	ciiii.
xxi | cv.	cvi.
xxii | cvii.	cviii.cix.
xxiii | cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii | cxvi.cxvii.cxviii.	cxix. Inde.iiii.
xxv | Inde.v.	Inde.iiii.
xxvi | Inde.v.	Inde.iiii.
xxvii | cxx cxxi cxxii cxxiii cxxiiii cxxv.	cxxvi.cxxvii cxxviii.cxxix.cxxx.cxxxi
xxviii | cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix | cxxxix.cxl.cxli.	cxlii.cxliii.
xxx | cxliiii.cxlv cxlvi.	cxlvii.cxlviii.cxlix.cl.

The order how

the reste of holy scripture (beside the Psalter) is appoynted to bee redde.

The olde Testamẽt

The olde Testament is appointed for the first lessons, at Matins and Euensong and shalbe red through euery yeare once, except certain bokes and Chapiters, which be least edifiyng, and myghte beste be spared, and therfore are left vnred.

The newe Testamẽt

The new Testament is appointed for the seconde Lessons, at Matins and Euensonge, and shalbe red ouer ordrelye euerye yeare thrise, beside the Epistles and Gospels: excepte the Apocalips, out of the which there be onely certain Lessons appointed vpon diuers proper feastes.

Lessons

And to know what Lessons shalbe red euery daye: fynde the day of the Moneth in the Kalender folowynge: and there yee shall perceyue the bokes and Chapiters, that shalbe red for the Lessons, both at Matins and Euensonge.

Proper Psalmes

And here is to be noted, that whensoeuer there be anye proper Psalmes or Lessons, appointed for any feast, moueable, or vnmoueable: then the Psalmes and Lessons appoynted in the Kalender, shalbe omytted for that tyme.

Ye must note also ỹ the Collecte, Epistle, & Gospell appointed for the Sonday, shall serue all the weke after, excepte there fall some feaste that hath his proper.

The leape yeare

This is also to be noted, concernyng the leape yeares, that the .xxv. daye of Februarie, which in leape yeares, is counted for two dayes, shall in those two dayes, alter neither Psalme nor Lesson: but the same Psalmes and Lessons which be said the first daye, shall serue also for the seconde daye.

Also, whereseoeuer the begynnyng of any Lesson, Epistle or Gospell is not expressed, there ye must begyn at the begynnyng of the Chapiter

January.

C	January.				Matins.		Euensong.	
			C Psalmes.					
					i. Lesson	ii. Lesson	i. Lesso.	ii. Lesso.
A	Kalend.	i	Circumci.	i	Gen. xvii	Roma. ii	Deut. x	Collos. iii
b	iii. No.	ii		ii	Gene. i	Math. i	Gene. ii	Roma. i.
c	iii. No.	iii		iii	iii	ii	iiii	ii
d	Pri. No	iiii		iiii	v	iii	vi	iii
e	Nonas.	v		v	vii	iiii	viii	iiii
f	viii. Id.	vi	Epiphani.	vi	Esai. ix.	Luke. iii.	Esai xiii	Jhon. ii
g	vii. Id.	vii		vii	Gene. ix	Math. v	Gene. xi	Roma. v
A	vi. Id.	viii		viii	xii	vi	xiii	vi
b	v. Id.	ix		ix	xiii	vii	xv	vii
c	iiii. Id	x		x	xvi	viii	xvii	viii
d	iii. Id.	xi		xi	xviii	ix	xix	ix
e	Pri. Id.	xii		xii	xx	x	xxi	x
f	Idus.	xiii		xiii	xxii	xi	xxiii	xi
g	xix. kl.	xiiii		xiiii	xxiiii	xii	xxv	xii
A	xviii. kl.	xv		xv	xxvi	xiii	xxvii	xiii
b	xvii. kl.	xvi		xvi	xxvii	xiiii	xxix	xiiii
c	xvi. kl.	xvii		xvii	xxx	xv	xxxi	xv
d	xv. kl.	xviii		xviii	xxxi	xvi	xxxiii	xvi
e	xiiii. kl.	xix		xix	xxxiii	xvii	xxxv	i. Coz. i
f	xiii. kl.	xx		xx	xxxvi	xviii	xxxvii	ii
g	xii. kl.	xxi		xxi	xxxviii	xix	xxxix	iii
A	xi. kl.	xxii		xxii	xl	xx	xli	iiii
b	x. kl.	xxiii		xxiii	xlii	xxi	xliii	v
c	ix. kl.	xxiiii		xxiiii	xliii	xxii	xlv	vi
d	viii. kl.	xxv	Con. Pauli.	xxv	xlvi	Acte. xxii.	xlvii	Act. xxvi
e	vii. kl.	xxvi		xxvi	xlvii	Mat. xxiii	xlix	i. Coz vii
f	vi. kl.	xxvii		xxvii	l	xxiiii	Exod. i	viii
g	v. kl.	xxviii		xxviii	Exod. ii	xxv	iii	ix
A	iiii. kl.	xxix		xxix	iiii	xxvi	v	x
b	iii. kl.	xxx		xxx	vi	xxvii	vii	xi
c	Pri. kl.	xxxi		i	viii	xxviii	ix	xii

Febzuary.

C Febzuary.			Matins.		Euenlonge.	
		C Blames.				
			i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
d	Kalend	i	ii	Exod. x.	Mark. i.	Exod. xi	i. Cor. xiii
e	iiii No.	ii	Purif. Ma.	iii	xii	ii	xiii	xiiii
f	iii No.	iii		iiii	xiiii	iii	xv	xv
g	Prid No	iiii		v	xvi	iiii	xvii	xvi
A	Nonas.	v		vi	xviii	v	xix	ii. Cor. i
b	viii Id.	vi		vii	xx	vi	xxi	ii
c	vii Id.	vii		viii	xxij	vii	xxii	iii
d	vi Id.	viii		ix	xxiiii	viii	xxxii	iiii
e	v Id.	ix		x	xxxiii	ix	xxxiiii	v
f	iiii Id.	x		xi	xxxv	x	xl	vi
g	iii. Id.	xi		xii	Leui. xviii	xi	Leui. xix	vii
A	Prid Id.	xii		xiii	xx	xii	Nume. x	viii
b	Idus	xiii		xiiii	Num. xi	xiii	xii	ix
c	xvi kl.	xiiii		xv	xiii	xiiii	xiiii	x
d	xv kl.	xv		xvi	xv	xv	xvi	xi
e	xiiii kl.	xvi		xvii	xvii	xvi	xviii	xii
f	xiii kl.	xvii		xviii	xix	Luk. di. i	xx	xiii
g	xii kl.	xviii		xix	xxi	di. i	xxii	Galath. i
A	xi kl.	xix		xx	xxiii	ii	xxiiii	ii
b	x kl.	xx		xxi	xxv	iii	xxvi	iii
c	ix kl.	xxi		xxii	xxvii	iiii	xxviii	iiii
d	viii kl.	xxii		xxiii	xxix	v	xxx	v
e	vii kl.	xxiii		xxiiii	xxxi	vi	xxxii	vi
f	vi kl.	xxiiii	Matthias.	xxv	xxxiii	vii	xxxiiii	Ephes. i
g	v kl.	xxv		xxvi	xxxv	viii	xxxvi	ii
A	iiii. kl.	xxvi		xxvii	Deut. i	ix	Deut. ii.	iii
b	iii kl.	xxvii		xxviii	iii	x	iiii	iiii
c	Pri kl	xxviii		xxix	v	xi	vi	v

Marche.

ℂ Marche.			ℂ Psalmes	Matins.		Euensong	
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
d	Kalend	i	xxx	Deu. vii	Luk. xii.	Deu. viii	Ephe. vi
e	vi. No.	ii	i	ix	xiii	x	Philip. i.
f	v. No.	iii	ii	x	xiiij	xi	ii
g	iii. No	iiii	iii	xiii	xv	xiiii	iii
A	iii. No.	v	iiii	xv	xvi	xvi	iiii
b	Prid. No	vi	v	xvii	xvii	xviii	Collos. i
c	Nonas.	vii	vi	xix	xviii	xx	ii
d	viii. Id.	viii	vii	xxi	xix	xxii	iii
e	vii. Id.	ix	viii	xxiii	xx	xxiiii	iiii
f	vi. Id	x	ix	xxv	xxi	xxvi	i. Thes. i
g	v. Id.	xi	x	xxvii	xxii	xxviii	ii
A	iiii. Id.	xii	xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii	xii	xxxi	xxiiii	xxxii	iiii
c	Pri. Id.	xiiii	xiii	xxxii	Iyon. i	xxxiiii	v
d	Idus.	xv	xiiii	Iosue. i	ii	Iosue. ii	ii. Thes. i
e	xvii. kl.	xvi	xv	iii	iii	iiii	ii
f	xvi. kl.	xvii	xvi	v	iiii	vi	iii
g	xv. kl.	xviii	xvii	vii	v	viii	i. Timo. i
A	xiiii. kl.	xix	xviii	ix	vi	x	ii. iii
b	xiii kl.	xx	xix	xi	vii	xii	iiii
c	xii kl.	xxi	xx	xiii	viii	xiiii	v
d	xi kl.	xxii	xxi	xv	ix	xvi	vi
e	x kl.	xxiii	xxii	xvii	x	xviii	ii. Tim. i
f	ix kl.	xxiiii	xxiii	xix	xi	xx	ii
g	viii kl.	xxv	Annunciatio	xxi	xii	xxii	iii
A	vii kl.	xxvi	xxiiii	xxiii	xiii	xxiiii	iiii
b	vi. kl.	xxvii	xxv	Iudic. i	xiiii	Iudic. ii	Titus. i
c	v kl.	xxviii	xxvi	iii	xv	iiii	ii. iii
d	iiii. kl.	xxix	xxvii	v	xvi	vi	Phile. i
e	iii. kl.	xxx	xxix	vii	xxvii	viii	Hebre. i
f	Pasch	kl. xxxi	xxx	ix	xviii	x	ii

Aprill.

Aprill			Matins.		Euensong.	
		Psalmes.				
			i.Lesson	ii.Lesson	i.Lesson.	ii.Lesson
g	Kalend.	i	i	Judi. xl	Jhon.xix	Judi. xii	Hebre. iii
A	iiii No	ii	ii	xiii	xx	xiiii	iiii
b	iii No.	iii	iii	xv	xxi	xvi	v
c	Pzid No	iiii	iiii	xvii	Actes. i	xviii	vi
d	Nonas.	v	v	xix	ii	xx	vii
e	viii Id.	vi	vi	xxi	iii	Ruth. i	viii
f	vii Id.	vii	vii	Ruth. ii	iiii	iii	ix
g	vi Id.	viii	viii	iii	v	i. Regũ.i.	x
A	v. Id.	ix	ix	i.Regũ.ii	vi	iii	xi
b	iiii. Id.	x	x	iiii	vii	v	xii
c	iii. Id.	xi	xi	vi	viii	vii	xiii
d	Pzid. Id.	xii	xii	viii	ix	ix	Jacob.i
e	Idus.	xiii	xiii	x	x	xi	ii
f	xviii kl.	xiiii	xiiii	xii	xi	xiii	iii
g	xvii kl.	xv	xv	xiiii	xii	xv	iiii
A	xvi kl.	xvi	xvi	xvi	xiii	xvii	v
b	xv kl.	xvii	xvii	xviii	xiiii	xix	i.Peter.i
c	xiiii kl.	xviii	xviii	xx	xv	xxi	ii
d	xiii kl.	xix	xix	xxii	xvi	xxiii	iii
e	xii kl	xx	xx	xxiiii	xvii	xxv	iiii
f	xi kl.	xxi	xxi	xxvi	xviii	xxvii	v
g	x kl.	xxii	xxii	xxviii	xix	xxix	ii.Peter.i
A	ix kl.	xxiii	xxiii	xxx	xx	xxxi	ii
b	viii kl.	xxiiii	xxiiii	ii.Regũ.i	xxi	ii.Regũ.ii	iii
c	vii kl.	xxv	Par.Euan	xxv	iii	xxii	iiii	i.Jhon. i
d	vi kl.	xxvi	xxvi	b	xxiii	vi	ii
e	v kl.	xxvii	xxvii	vii	xxiiii	viii	iii
f	iiii kl.	xxviii	xxviii	ix	xxv	x	iiii
g	iii kl.	xxix	xxix	xi	xxvi	xii	v
A	Pzid kl.	xxx	xxx	xiii	xxvii	xiiii	ii.iii.Jhõ

Maye.

C Day.			C Psalmes.		Matins		Euensonge	
					i.Lesson.	ii.Lesso.	i.Lesson.	ii.Lesson
b	Kalend.	i	Phil.& Ia	i	ii.Re.xv	Acte.viii	ii.Re.xvi	Judas.i
c	vi.No.	ii		ii	xvii	xxviii	xviii	Roma.i
d	v.No.	iii		iii	xix	Matth. i	xx	ii
e	iiii.No.	iiii		iiii	xxi	ii	xxii	iii
f	iii.No.	v		v	xxiij	iij	xxiiii	iiii
g	Pridi.No	vi		vi	iii.Reg.i	iiii	iii.Re.ii	v
A	Nonas.	vii		vii	iii	v	iiii	vi
b	viii.Id.	viii		viii	v	vi	vi	vii
c	vii.Id.	ix		ix	vii	vii	viii	viii
d	vi.Id.	x		x	ix	viii	x	ix
e	v.Id.	xi		xi	xi	ix	xii	x
f	iiii.Id.	xii		xii	xiii	x	xiiii	xi
g	iii.Id.	xiii		xiii	xv	xi	xvi	xii
A	Pridi.Id.	xiiii		xiiii	xvii	xii	xviii	xiii
b	Idus.	xv		xv	xix	xiii	xx	xiiii
c	xvii.kl.	xvi		xvi	xxi	xiiii	xxii	xv
d	xvi.kl.	xvii		xvii	iiii Reg.i	xv	iiii.Re.ii	xvi
e	xv.kl.	xviii		xviii	iii	xvi	iiii	i.Cor. i
f	xiiii.kl.	xix		xix	v	xvii	vi	ii
g	xiii.kl.	xx		xx	vii	xviii	viii	iii
A	xii.kl.	xxi		xxi	ix	xix	x	iiii
b	xi.kl.	xxii		xxii	xi	xx	xii	v
c	x.kl.	xxiii		xxiii	xiii	xxi	xiiii	vi
d	ix.kl.	xxiiii		xxiiii	xv	xxii	xvi	vii
e	viii.kl.	xxv		xxv	xvii	xxiii	xviii	viii
f	vii.kl.	xxvi		xxvi	xix	xxiiii	xx	ix
g	vi.kl.	xxvii		xxvii	xxi	xxv	xxii	x
A	v.kl.	xxviii		xxviii	xxiii	xxvi	xxiiii	xi
b	iiii.kl.	xxix		xxix	xxv	xxvii	i.Esd. i	xii
c	iii.kl.	xxx		xxx	i.Esd. ii	xxviii	iii	xiii
d	Pridi.kl.	xxxi		xxx	iiii	Mark. i	v	xiiii

June.

C June			Matins.		Euenlonge	
	C Psalmes.		i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesso.
e	Kalend.	i	i	i. Esd. vi	Mark. ii.	i. Es. vii.	i. Cor. xv
f	iiii No.	ii	ii	viii	iii	ix	xvi
g	iii. No.	iii	iii	x	iiii	ii. Esd. i	ii. Cor. i
A	Pridi. No	iiii	iiii	ii. Esd. ii	v	iii	ii
b	Nonas.	v	v	iiii	vi	v	iii
c	viii. Id.	vi	vi	vi	vii	vii	iiii
d	vii. Id.	vii	vii	viii	viii	ix	v
e	vi. Id.	viii	viii	x	ix	xi	vi
f	v. Id.	ix	ix	xii	x	xiii	vii
g	iiii Id.	x	x	Hester. i	xi	Hester. ii	viii
A	iii. Id.	xi	Barna. Ap.	xi	iii	Act. xiii.	iiii	Actes. xv
b	Pridi. Id.	xii	xii	v	Mar. xii.	vi	ii. Cor. ix
c	Idus.	xiii	xiii	vii	xiii	viii	x
d	xviii kl.	xiiii	xiiii	ix	xiiii	Job. i	xi
e	xvii kl.	xv	xv	Job. ii	xv	iii	xii
f	xvi kl.	xvi	xvi	iiii	xvi	v	xiii
g	xv. kl.	xvii	xvii	vi	Luc. i	vii	Gala. i
A	xiiii kl.	xviii	xviii	viii	ii	ix	ii
b	xiii kl.	xix	xix	x	iii	xi	iii
c	xii kl.	xx	xx	xii	iiii	xiii	iiii
d	xi kl.	xxi	xxi	xiii	v	xv	v
e	x kl.	xxii	xxii	xvi	vi	xvii	xviii	vi
f	ix kl.	xxiii	xxiii	xix	vii	xx	Ephes. i
g	viii. kl.	xxiiii	Vig. Ihō. ba	xxiiii	Mala. iii	Matth. iii	Mal. iiii	Mat. xiii
A	vii kl.	xxv	xxv	Job. xxi.	Luk. viii.	Job. xxii	Ephes. ii
b	vi kl.	xxvi	xxvi	xxiii	ix	xxiiii	xxv	iii
c	v. kl.	xxvii	xxvii	xxvi	xxvii	x	xxviii	iiii
d	iiii kl.	xxviii	xxviii	xxix	xi	xxx	v
e	iii kl.	xxix	S. Peter.	xxix	xxxi	Actes. iii	xxxii	Actes. iiij
f	Pridi kl.	xxx	xxx	xxxii	Luc. xii	xxxiii	Ephe. vi.

July.

July.				Matins.		Euenlong.	
			Cpsalmes.	i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
g	Kalend.	i	i	iob. xxxv	Luk. xiii	iob. xxxvi	Philip. i
A	vi. No.	ii	ii	xxxvii	xiiii	xxxviii	ii
b	v. No.	iii	iii	xxxix	xv	xl	iii
c	iii. No.	iiii	iiii.	xli	xvi	xlii	iiii
d	ii. No.	v	v.	Pzouer i	xvii	Pzou. ii	Co. iol. i
e	Prid. No	vi	vi	iii	xviii	iiii	ii
f	Nonas.	vii	vii	v	xix	vi	iii
g	viii. Id	viii	viii	vii	xx	viii	iiii
A	vii. Id	ix	ix	ix	xxi	x	i. Thes. i
b	vi. Id.	x	x	xi	xxii	xii	ii
c	v. Id.	xi	xi	xiii	xxiii	xiiii	iii
d	iiii. Id.	xii	xii	xv	xxiiii	xvi	iiij
e	iii. Id.	xiii	xiii	xvii	Jhon. i	xviii	v
f	Pzid. Id	xiiii	xiiii	xix	ii	xx	ii. Thes. i
g	Idus.	xv	xv	xxi	iii	xxii	ii
A	xvi. kl.	xvi	xvi	xxiii	iiii	xxiiii	iii
b	xv. kl.	xvii	xvii	xxv	v	xxvi	i. Timo. i
c	xiv. kl.	xviii	xviii	xxvii	vi	xxviii	ii. iii
d	xiii. kl.	xix	xix	xxix	vii	xxx	iiii
e	xii. kl.	xx	xx	xxxi	viii	Eccles. i	v
f	xi. kl.	xxi	xxi	Eccles. ii	ix	iii	vi
g	x. kl.	xxii	Magdalen	iiij	x	v	ii. Tim. i
A	ix. kl.	xxiii	xxiii	vi	xi	vii	ii
b	viii. kl.	xxiiii	xxiiii	viii	xii	ix	iii
c	vii. kl.	xxv	James ap.	x	xiii	xi	iiii
d	vi. kl.	xxvi	xxvi	xii	xiiii	Jere. i	Tit. i
e	v. kl.	xxvii	xxvii	Jere. ii	xv	iii	ii. iii
f	iiii. kl.	xxviii	xxviii	iiii	xvi	v	Phile. i
g	iii. kl.	xxix	xxix	vi	xvii	vii	Hebre. i
A	ii. kl.	xxx	xxx	viii	xviii	ix	ii
b	Pzid. kl.	xxxi	xxx	x	xix	xi	iii

August

C August.			Matins.		Euensong.	
	C Psalmes.		i. Lesson	ii. Lesson	i. Lesson.	ii. Lesson
c	Kalend	i	i	Jere. xii	Jhon. xx	Jere. xiii	Hebr. iiii
d	iii No.	ii	ii	xiiii	xxi	xv	v
e	iii. No.	iii	iii	xvi	Actes. i	xvii	vi
f	Prid. No	iiii	iiii	xviii	ii	xix	vii
g	Nonas.	v	v	xx	iii	xxi	viii
A	viii Id.	vi	vi	xxii	iiii	xxiii	ix
b	vii. Id.	vii	vii	xxiiii	v	xxv	x
c	vi. Id.	viii	viii	xxvi	vi	xxvii	xi
d	v Id.	ix	ix	xxviii	vii	xxix	xii
e	iiii. Id.	x	x	xxx	viii	xxxi	xiii
f	iii. Id.	xi	xi	xxxii	ix	xxxiii	Jacob. i
g	Prid. Id.	xii	xii	xxxiiii	x	xxxv	ii
A	Idus.	xiii	xiii	xxxvi	xi	xxxvii	iii
b	xix kl.	xiiii	xiiii	xxxviii	xij	xxxix	iiii
c	xviii kl.	xv	xv	xl	xiii	xli	v
d	xvii kl.	xvi	xvi	xlii	xiiii	xliii	i. Peter. i
e	xvi kl.	xvii	xvii	xliiii	xv	xlv. xlvi	ii
f	xv kl.	xviii	xviii	xlvii	xvi	xlviii	iii
g	xiiii kl.	xix	xix	xlix	xvii	l	iiii
A	xiii kl.	xx	xx	li	xviii	lii	v
b	xii kl.	xxi	xxi	Lament. i	xix	Lame. ii	ii. Pet. i
c	xi kl.	xxii	xxii	iii	xx	iiii	ii
D	x kl.	xxiii	xxiii	v	xxi	Ezech. ii	iii
e	ix kl.	xxiiii	Bar. apost	xxiiii	Ezech. iii	xxii	vi	i. John. i
f	viii kl.	xxv	xxv	vii	xxiii	xiii	ii
g	vii kl.	xxvi	xxvi	xiiii	xxiiii	xviii	iii
A	vi kl.	xxvii	xxvii	xxiii	xxv	xxiiii	iiii
b	v kl.	xxviii	xxviii	Dani. i	xxvi	Dani. ii	v
c	iiii kl.	xxix	xxix	iii	xxvii	iiii	ii. iii. Jhó.
D	iii kl.	xxx	xxx	v	xxviii	vi	Jude. i
e	Prid kl.	xxxi	xxx	vii	Math. i	viii	Roma. i.

September.

	September.			Matins.		Euensonge.	
		Psalmes.					
				i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson
f	Kalend.	i	i	Dani. ix	Math. ii	Dani. x	Roma. i
g	iiii. No.	ii	ii	xi	iii	xii	iii
A	iii. No.	iii	iii	xiii	iiii	xiiii	iiii
b	Prid. No	iiii	iiii	Ose. i	v	Ose. ii iii	v
c	Nonas.	v	v	iiii	vi	v. vi	vi
d	viii. Id.	vi	vi	vii	vii	viii	vii
e	vii. Id	vii	vii	ix	viii	x	viii
f	vi. Id.	viii	viii	xi	ix	xii	ix
g	v. Id.	ix	ix	xiii	x	xiiii	x
A	iiii. Id.	x	x	Joel. i	xi	Joel. ii	xi
b	iii. Id.	xi	xi	iii	xii	Amos. i	xii
c	Prid. Id.	xii	xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii	xiii	iiii	xiiii	v	xiiii
e	xviii. kl.	xiiii	xiiii	vi	xv	vii	xv
f	xvii. kl.	xv	xv	viii	xvi	ix	xvi
g	xvi. kl.	xvi	xvi	Abdias. i	xvii	Jonas. i	i. Cor. i
A	xv. kl.	xvii	xvii	Jon. ii. iii	xviii	iiii	ii
b	xiiii. kl.	xviii	xviii	Miche. i	xix	Mich. ii	iii
c	xiii. kl.	xix	xix	iij	xx	iiii	iiij
d	xii. kl.	xx	xx	v	xxi	vi	v
e	xi. kl.	xxi	Matheus. xxi	vii	xxii	Naum. i	vi
f	x. kl.	xxii	xxii	Naum. ii	xxiii	iij	vii
g	ix. kl.	xxiii	xxiii	Abacuc. i	xxiiii	Abacu. ii	viii
A	viii. kl.	xxiiii	xxiiii	iii	xxv	Soph. i	ix
b	vii. kl.	xxv	xxv	Soph. ii	xxvi	iii	x
c	vi. kl.	xxvi	xxvi	Agge. i	xxvii	Agge. ii	xi
d	v. kl.	xxvij	xxvii	zacha. i	xxviii	zach. ii iii	xii
e	iiij. kl.	xxviii	xxviii	iiii. v	Marke. i	vi	xiii
f	iij. kl.	xxix	Michael. xxix	vii	ii	viii	xiiii
g	Prid. kl.	xxx	xxx	ix	iii	x	xv

October.

October.		Matins.			Euensonge.	
	Psalmes.					
		i. Lesson.	ii. Lesson	i. Lesson	ii. Lesson	
A	Kalend. i	i	zacha. xi.	Mar. iiii	zacha. xii	i. Cor. xv.
b	vi No. ii	ii	xiii	v	xiiii	ii. Corin.
c	v. No. iii	iii	Mala. i	vi	Mala. ii	i
d	iiii. No. iiii	iiii	iii	vii	iiii	ii
e	iii No. v	v	Toby. i	viii	Toby. ii	iii
f	Prid. No vi	vi	iii	ix	iiii	v
g	Nonas. vii	vii	v	x	vi	vi
A	viii. Id. viii	viii	vii	xi	viii	vii
b	vii. Id. ix	ix	ix	xii	x	viii
c	vi. Id. x	x	xi	xiii	xii	ix
d	v Id. xi	xi	xiii	xiiii	xiiii	x
e	iiii Id. xii	xii	Judith. i	xv	Judit. ii	xi
f	iii. Id. xiii	xiii	iii	xvi	iiii	xii
g	Prid. Id. xiiii	xiiii	v	Luc. di. i	vi	xiii
A	Idus. xv	xv	vii	di. i	viii	Gala. i
b	xvii. kl. xvi	xvi	ix	ii	x	ii
c	xvi kl. xvii	xv i	xi	iii	xii	iii
d	xv kl. xviii	Luc. Euan	xviii	iiii	xiiii	iiii
e	xiiii. kl. xix	xix	xv	v	xvi	v
f	xiii kl. xx	xx	Sap. i	vi	Sapi. ii	vi
g	xii. kl. xxi	xxi	iii	vii	iiii	Ephe. i
A	xi. kl. xxii	xxii	v	viii	vi	ii
b	x. kl. xxiii	xxiii	vii	ix	viii	iii
c	ix. kl. xxiiii	xxiiii	ix	x	x	iiii
d	viii. kl. xxv	xxv	xi	xi	xii	v
e	vii kl. xxvi	xxvi	xiii	xii	xiiii	vi
f	vi kl. xxvii	xxvii	xv	xiii	xvi	Philip. i
g	v kl. xxviii	Sy. & Iu.	xxviii	xvii	xiiii	xviii	i
A	iiii. kl. xxix	xxix	xix	xv	Eccls. i	ii
b	iii. kl. xxx	xxx	Eccl. ii	xvi	iii	iii
c	Prid kl. xxxi	xxx	iiii	xvii	v	Colloss. i

November.

ℂ November.			ℂ Psalmes.	Matins.		Euensong	
				i. Lesson.	ij. Lesso	i. Lesson	ij. Lesso.
d	Kalend.	i	All saintes.	Sapi. iij	He xi. xii	Sapi. v.	Ipo. xx
e	iiij. No.	ij	ii	Eccle. vj.	Lu xviij	Eccl. vij	Collos. i
f	iij. No.	iij	iij	viij.	xix	ix	iij
g	Pridie No	iiij	iiij	x.	xx	xi	iiij
A	Nonas	v	v	xii	xxi	xiii	i. Thes. i.
b	viij. Id	vi	vi	xiiii	xxii	xv	ij
c	vij. Id.	vii	vii	xvi	xxiii	xvii	iij
d	vj. Id.	viii	viii	xviii	xxiiii	xix	iiii
e	v. Id.	ix	ix	xx	Ihon. i	xxi	v
f	iiij. Id.	x	x	xxii	ii	xxiii	ii. Thes. i
g	iij. Id.	xi	xi	xxiiii	iii	xxv	ii
A	Pridie Id.	xii	xii	xxvi	iiii	xxvii	iii
b	Idus.	xiii	xiii	xxviii	v	xxix	i. Tim. i
c	xviij. kl.	xiiii	xiiii	xxx	vi	xxxi	ii. iii
d	xvij. kl.	xv	xv	xxxii	vii	xxxiii	iiii
e	xvj. kl.	xvi	xvi	xxxiiii	viii	xxxv	v
f	xv. kl.	xvii	xvii	xxxvi	ix	xxxvii	vi
g	xiiij. kl.	xviii	xviii	xxxviii	x	xxxix	ii. Tim. i
A	xiij. kl.	xix	xix	xl	xi	xli	ii
b	xij. kl.	xx	xx	xlii	xii	xliii	iii
c	xi. kl.	xxi	xxi	xliiii	xiii	xlv	iiii
d	x. kl.	xxii	xxii	xlvi	xiiii	xlvii	Tit. i
e	ix. kl.	xxiii	xxiii	xlviii	xv	xlix	ii. iii
f	viij. kl.	xxiiii	xxiiii	l	xvi	li	Phile. i
g	vij. kl.	xxv	xxv	Baruc. i	xvii	Baruc. ii	Hebre. i
A	vj. kl.	xxvi	xxvi	iii	xviii	iiii	ii
b	v. kl.	xxvii	xxvii	v	xix	vi	iii
c	iiij. kl.	xxviii	xxviii	Esai. i	xx	Esai. ii	iiii
d	iij. kl.	xxix	xxix	iii	xxi	iiii	v
e	Pridie kl.	xxx	Andre. apost.	xxx	v	Acte. i	vi	vi

December.

December.			Matins.		Euensonge.	
		Ipsalmes.				
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesso.
f	Kalend.	i	Esai. vii.	Actes. ii.	Esai. viii.	Hebr. vii
g	iiii. No.	ii	ix	iii	x	vii
A	iii. No.	iii	xi	iiii	xii	ix
b	Prid No	iiii	xiii	v	xiiii	x
c	Nonas.	v	xv	vi	xvi	xi
d	viii. Id.	vi	xvii	di. vii	xviii	xii
e	vii. Id.	vii	xix	di. vii	xx. xxi	xiii
f	vi. Id.	viii	xxii	viii	xxiii	Jacob. i
g	v. Id.	ix	xxiiii	ix	xxv	ii
A	iiii. Id.	x	xxvi	x	xxvii	iii
b	iii. Id.	xi	xxviii	xi	xxix	iiii
c	Prid. Id.	xii	xxx	xii	xxxi	v
d	Idus.	xiii	xxxii	xiii	xxxiii	i. Pet. i
e	xix. kl.	xiiii	xxxiiii	xiiii	xxxv	ii
f	xviii kl.	xv	xxxvi	xv	xxxvii	iii
g	xvii. kl.	xvi	xxxviii	xvi	xxxix	iiii
A	xvi. kl.	xvii	xl	xvii	xli	v
b	xv. kl.	xviii	xlii	xviii	xliii	ii. Pet. i
c	xiiii. kl.	xix	xliiii	xix	xlv	ii
d	xiii. kl.	xx	xlvi	xx	xlvii	iii
e	xii. kl.	xxi	Tho. Apo	xxi	xlviii	xlix	i. Jho. i
f	xi. kl.	xxii		xxii	l	xxii	li	ii
g	x. kl.	xxiii		xxiii	lii	xxiii	liii	iii
A	ix. kl.	xxiiii		xxiiii	liiii	xxiiii	lv	iiii
b	viii. kl.	xxv	Nati. Do.	xxv	Esai. ix	Mat. i	Esai. vii.	Tit. ii
c	vii. kl.	xxvi	Stepha	xxvi	lvi	Ac vi vii	lvii	Act. vii
d	vi. kl.	xxvii	Jhō Euā	xxvii	lviii	Apoca. i	lix	Ap. xxi
e	v. kl.	xxviii	Innocen	xxviii	Jere. xxxi	Acte. xxv	Esai. lx	i. Jhō v
f	iiii. kl.	xxix		xxix	Esai. lxi	xxvi	lxii	ii. Jhō
g	iii. kl.	xxx		xxx	lxiii	xxvii	lxiiii	iii. Jo.
A	Prid. kl.	xxxi		xxx	lxv	xxviii	lxvi	Jude.

✠An ordre for
Mattyns dayly through the yeare.

☞ The priest beyng in the quier shall begynne with a loude voice, the Lordes praier, called the *Pater noster*.



OUR father which arte in heauen, halowed be thy name. Thy kyngedome come. Thy wyll be done in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptation. But delyuer vs from euyl. Amen.

☞ Then likewise he shall say

O Lorde, open thou my lyppes.

Aunswere

And my mouth shall shew fourth thy prayse.

Priest.

O God, make spede to saue me.

Answere.

O Lord, make hast to helpe me.

Priest

Glory be to the father, and to the sonne, and to the holy ghost. As it was in ỹ beginnyng, is now, and euer shalbe, world without end. Amē

☞ Prayse ye the Lorde.

And from Easter to Trinite Sondaye

Alleluya

☞ Then shalbe sayed or song without any Inuitatorie this Psalme, *Venite exultemus. &c.* in Englisshe, as followeth.



COme, let vs syng vnto the Lorde: let vs hertelye reioyce in the strength of our saluation. *Psal. xcv.*

Let vs come before his presence with thankesgeuing: and shew our selfe glad in hym with Psalmes.

For the lord is a greate god, and a greate kynge aboue al goddes

In his hand are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it, & his handes prepared the dry land.

O come let vs worshyp and fall downe: and knele before the Lorde our maker

For he is (the Lorde) our god: and we are the people of his pasture and the shepe of his handes.

To day, yf ye wyll hear his voice, harden not your hertes, as in the prouocation, and as in the day of temptation in wildernes.

When your fathers tempted me: proued me, and saw my workes.

Forty yeares longe was I greued with this generation, and sayd it is a people that do erre in their hertes. For they haue not knowen my wayes

Unto whome I sware in my wrath, that they should not entre into my rest.

Glory be to the father and to the sonne and to the holy ghoste.

As it was in the beginnynge is now, and euer shall be worlde with out ende. Amen.

Note ☞ Then shal folow certeine Psalmes in order, as they be appointed in a table made for the purpose, except there be proper Psalmes appoynted for that day. And at the ende of euery Psalme throughout the yere, and likewyse in ỹ ende of *Benedictus Benedicite, Magnificat*, and *Nunc dimittis*, shall be repeated.

Glory be to the father and to the sonne &c.

Note. ☞ Then shalbe read .ii. lessons distinctely with a loud voice, that the people may heare. The first of the old testament, the second of the newe. Like as they be appointed by the Kalender, except there be proper lessons assigned for that day. The minister that readeth the lesson standing and turnyng him so as he may beste be heard of all suche as be presente. And before euery lesson, the minister shall say thus.

¶ The first second. iii. or. iiii Chapiter of *Genesis* or *Exodus*. Mathew Marke, or other lyke, as it is appoynted in the Kalender. And in thende of euery chapter he shall saye.

¶ Here endeth such a Chapter of such a booke.

Note. ☞ And to (thende the people may the better heare) in such places where they doe synge, there shall the lessons be songe in a playne tune, after the maner of distincte readynge: and lykewise the Epistle and Gospell.

☞ After the first lesson shall folow *Te deum laudamus* in Englysshe, daily throughout the yeare, excepte in Lente, all the whiche tyme in the place of *Te deum* shalbe vsed *Benedicite omnia opera domini domino*, in Englysh as folowth

Te deum laudamus

WE praise the, O God, we knowledge the to be the Lord.
All the earth doth worship the, the father euerlastyng.
To the all Aungels crye aloude, the heauens, and all the powers therein.

To

To the Cherubin,and Seraphin continually do crye.
Holy,holy,holy, Lord God of Sabaoth
Heauen and earth are replenished with the maiestie of thy glorye.
The glorioufe companye of the Apostles,praise the.
The goodly felowship of the Prophetes,praise the
The noble armie of Martyrs,praise the.
The holy churche throughout all the world doth knowledge the
The father of an infinite Maiestie
Thy honourable, true,and onely sonne
The holy ghost also beyng the comforter.
Thou art the kyng of glory O Christ
Thou art the euerlastyng sonne of the father
When thou tokest vpon the to delyuer man, thou diddest not abhor the Virgins wombe.
Whan thou haddest ouercomed the sharpnes of death, thou diddest open the kyngdome of heauen to all beleuers.
Thou sittest on the ryght hand of God, in the glorye of the father
We beleue that thou shalt come to be our iudge.
We therfore pray the,helpe thy seruauntes whome thou hast redemed with thy precioufe bloud
Make them to be nombred with thy sainctes,in glorye euerlastyng
O Lord saue thy people:and blesse thyne heritage
Gouerne them,and lyft them vp for euer
Day by day we magnifye the
And we worship thy name euer world without ende
Vouchsafe,O Lord:to kepe vs this day without synne
O Lord,haue mercye vpon vs:haue mercy vpon vs
O Lorde, let thy mercy lighten vpon vs:as our trust is in the
O Lorde,in the haue I trusted let me neuer be confounded.

Benedicite omnia opera domini domino.

O All ye workes of the lord,speake good of the Lorde, praise hym, and set hym vp for euer.

O ye Aungels of the Lorde,speake good of the Lorde,praise hym,and set hym vp for euer.

O ye heauens,speake good of the Lord:praise hym and set hym vp for euer.

O ye waters that be aboue the fyrmament,speake good of the lorde praise hym and set hym vp for euer.

O al ye powers of the lord,speake good of the Lord, praise him and set hym vp for euer.

O ye Sunne and Moone,speake good of the Lorde: prayse him and set him vp for euer.

O ye starres of heauen, speake good of the lord :praise him and set hym vp for euer.

O ye showers and dewe,speake good of the lord:prayse hym and set hym vp for euer.

O ye wyndes of God, speake good of the lorde: prayse hym and set hym vp for euer.

O ye fyre & heate, prayse ye ỹ lord, prayse hym & set hym vp for euer

O ye wynter and sommer, speake good of the lord, prayse hym and set hym vp for euer.

O ye dewes and frostes, speake good of the lord, prayse hym and set hym vp for euer

O ye frost & cold, speake good of ỹ lord, praise him & set him vp for euer

O ye yse and snow speake good of the lord, prayse hym and set hym vp for euer.

O ye nyghtes and dayes, speake good of the lorde: prayse hym and set hym vp for euer.

O ye lyght and darkenes, speake good of the lord: prayse hym and set hym vp for euer.

O ye lyghtenynges and cloudes, speake good of the lord: praise him and set hym vp for euer.

O let the earth speake good of the lord: yea, let it praise hym and set hym vp for euer.

O ye mountaines and hylles speake good of the Lorde: praise hym and set hym vp for euer.

O all ye grene thynges vpon the earthe, speake good of the Lorde prayse hym and set hym vp for euer.

O ye welles, speake good of ỹ lord: praise hym & set hym vp for euer

O ye seas and fludes, speake good of the Lord: praise hym and set hym vp for euer.

O ye Whales, and all that moue in the waters: speake good of the lord, prayse hym and set hym vp for euer.

O all ye foules of the aire, speake good of the lord, praise him and set hym vp for euer

O all ye beastes and cattayle, speake ye good of the lord: prayse him and set hym vp for euer.

O ye chyldren of men, speake good of the lorde, prayse hym and set hym vp for euer.

O let Israel speake good of ỹ lord: praise him & set him vp for euer

O ye prestes of the lord, speake good of the lord, praise hym and set hym vp for euer.

O ye seruauntes of the lord, speake good of the lord: praise hym and set hym vp for euer.

O ye spirites & soules of ỹ righteous, speake good of the lord, praise hym and set hym vp for euer.

O ye holy and humble men of hert, speake ye good of the lord, praise ye hym, and set hym vp for euer.

O Ananias, Asarias, and Misael, speake ye good of the Lord: praise ye hym and set hym vp for euer.

Glory be to the father, and to the sonne, and to the holy ghost.

As

As it was in the begynnynge, is now, and euer shalbe world without ende. Amen.

☞ And after the second lesson throughout the whole yere, shalbe vsed *Benedictus dominus deus Israel. &c.* in Englysshe as foloweth *Note*

BLessed be the lord God of Israel, for he hath visited and redemed hys people. *Benedictus Luc, i.*

And hath lyfted vp an horne of saluation to vs, in thee house of hys seruaunt Dauid.

As he spake by ỹ mouth of his holy Prophetes, which haue bene syns the world began.

That we should be saued from our enemyes: and from the handes of all that hate vs.

To perfourme the mercy promysed to oure fathers: and to remember hys holy couenaunte.

To perfourme the oth which he sware to our father Abraham: that he would geue vs.

That we being delyuered out of the handes of our enemyes, might serue hym without feare.

In holynes and righteousnes before hym all the daies of our lyfe.

And thou chylde, shalt be called the prophete of the highest, for thou shalte go before the face of the lord, to prepare hys wayes

To geue knowledge of saluation vnto his people, for the remyssion of their synnes.

Through the tender mercy of our god, whereby the day spryng frō an hygh hath visited vs.

To geue lyghte to them that sytte in darkenes: and in the shadowe of death: and to guyde our fete into the way of peace.

Glory be to the father. &c.

As it was in the begynnyng. &c.

☞ Then shalbe sayde dayly through the yere, the praiers folo- wyng, aswell at euensong as at Matins, all deuoutly kneelyng. *Note*

Lord haue mercy vpon vs. Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

☞ Then the minister shall say the *Crede* and the Lordes prayer in Englysshe wyth a loude voyce. *Note*

Answere.

But delyuer vs from euyll. Amen.

Priest.

O Lord shew thy mercy vpon vs.

Aunswere.

And graunt vs thy saluation.

Priest.

O Lord saue the kyng.

Aunswere.

And mercifully heare vs when we call vpon the

Priest ✠

Indue thy ministers with righteousnes

Aunswere

And make thy chosen people ioyfull

Priest ✠

O lord, saue thy people.

Answere

And blesse thyne inheritaunce

Priest ✠

Geue peace in our tyme, O Lorde.

Aunswere

Because there is none other that fyghteth for vs, but onely thou O GOD.

Priest

O God, make cleane our hertes within vs

Aunswere ✠

And take not thyne holy spirite from vs.

Priest

The lorde be with you

Answere

And with thy spirite

Note ☞ Then shal daily folow thre Collectes. The first of the day, whiche shal be the same that is appointed at the Communion. The second for peace. The third for grace to lyue well. And the two last collectes shal neuer alter, but daily be said at Matins thorow out al the year, as foloweth. The priest standing vp and saiyng.

Let vs praye

☞ Then the Collect of the day.

☞ The second Collect for peace.

O God, which art aucthor of peace, & louer of concord, in knowlege of whome standeth our eternall life, whose seruice is perfect fredome: defend vs thy humble seruaũtes, in al assaultes of our enemies, ỹ we surely trusting in thy defence, maye not feare the power of any aduersaries: through the might of Jesu Christ our lord. Amen.

¶ The third Collect for grace

O Lord our heauenly father, almyghtie and euerlyuyng god, whiche hast safely brought vs to the begynnyng of this day. Defend vs in the same, with thy mightye power, and graunte that thys day we fall into no synne, neither runne into any kynd of daunger, but that all our doynges may be ordred by thy gouernaunce, to do alwaies that is righteous in thy sight: through Jesus Christ our lord Amen

¶ An

✠An ordre for Euen-song throughout the yeare. ✠

☞ The priest shall say

✠Oure father, &c.✠

☞ Then lykewyse he shall say

O God make spede to saue me.

Aunswere.

O Lord make haste to helpe me

Priest.

Glory be to the father, and to the sonne, and to the holy gost. As it was in the begynnyng, is now, and euer shalbe, worlde without ende. Amen

Praise ye the Lorde

☞ And from Easter to Trinitie sonday

Alleluya.

☞ As before is appointed at Matyns

☞ Then Psalmes in order as they be appoynted in the table for Psalmes, excepte there be proper Psalmes appointed for that daye. Then a lesson of tholde testamente, as is appointed likewyse in the Kalender, except there be propre lessons appoynted for that daye. After that (*Magnificat anima mea dominum*) in Englysshe, as foloweth. Note

My soule doth magnyfy the lorde *Magnificat, Luc. i.*
And my spirite reioyced in god my sauiour.
For he hath regarded the lowlynes of his hande maiden.
For behold, from hencefourth, all nations shal call me blessed
For he that is mightie hath magnified me, and holy is his name.
And his mercye is on them that feare hym, throughout all generations.
He hath shewed strength with his arme, he hath scatered the proud in the imagination of their hertes.
He hath put downe the myghtye from their seate: and hath exalted the humble and meeke.
He hath fylled the hungry with good thinges: and the riche he hath sente awaye emptye
He remembryng his mercie, hath holpen his seruaunt Israel: as hee promysed to our fathers, Abraham and his sede for euer.
Glory be to the father, and to the sonne, and to the holy goste
As it was in thee begynnynge and is now, and euer shal be, worlde without end. Amen

Note ☞ Then a lesson of the new testament. And after that *Nunc dimittis seruum tuum* in Englysshe, as foloweth.

Nunc dimittis, Luc. ij.

LOrde, now lettest thou thy seruaunt depart in peace, accordyng to thy word.

For myne eyes haue sene thy saluation.

Which thou hast prepared before ỹ face of all thy people

To be a lyght for to lighten the Gentiles: and to be the glory of thy people of Israel.

Glory be to the father. &c.

As it was in the begynnyng &c.

Note ☞ Thē the suffrages before assigned at Matins, the clerkes kneling likewise, with thre Collectes. First of ỹ day: second of peace Third for aide against all perils, as here foloweth. Which .ii. last Collectes shalbe daily said at Euensong without alteration

The second Collect at Euensong.

O God from whome all holy desires, all good counsailes, & all iuste workes do procede: Geue vnto thy seruauntes that peace, whiche the world can not geue, that both our hertes may be set to obey thy commaundementes, and also that by the, wee being defended from the feare of our enemyes, may passe our time in rest and quietnes through the merites of Jesu Christ our sauiour. Amen.

¶ The third Collect for aide against all perils.

LYghten our darkenes we beseech the O lord, & by thy great mercy defend vs from al perils & daungers of this night, for the loue of thy onely sonne our sauiour Jesu Christ. Amen.

Note ☞ In the feastes of *Christmas Thepiphanie, Easter, Thascention, pentecost* and vpon *Trinitie* Sonday shalbe song or sayde immediatly after *Benedictus* this confessiō of our christian faith

Quicunque vult. &c.

WHosoeuer wyll bee saued: before all thynges it is necessarye that he holde the Catholike faith

Which faith, excepte euery one do kepe holy and vndefyled, without doubt he shall perysshe euerlastyngly

And the Catholike faith is this: that we worship one God in trinitie and Trinitie in vnitie.

Neither confoundyng the persones, nor deuidyng the substaunce.

For there is one person of the father, an other of the sonne, and an other of the holy ghost.

But the godhead of the father, of the sonne, and of the holy ghost, is all one: the glory equall, the maiestie coequall

Such

Suche as the father is, such is the sonne, and such is the holy ghost
The father vncreate, the sonne vncreate, and the holy gost vncreate
The father incomprehensible, the sonne incomprehensible, and the holy ghost incomprehensible.
The father eternall, the sonne eternall, and the holy ghost eternall.
And yet they are not three eternalles, but one eternall.
As also there be not three incomprehensibles, nor three vncreated, but one vncreated, and one incomprehensible
So lykewise, the father is almyghtie: the sonne almyghtye, and the holy ghost almyghtie
And yet are they not three almighties, but one almyghtie
So the father is God, the sonne god, and the holy ghost God
And yet are they not three goddes: but one god.
So lykewyse the father is lord, the sonne lord, and the holy gost lord
And yet not three lordes, but one lord,
For like as we be compelled by the christian veritie, to acknowledge euery person by hym selfe to be god and lord
So are we forbydden by the Catholike religiō, to say there be three Goddes, or three Lordes.
The father is made of none, neither created nor begotten
The Sonne is of ỹ father alone, not made nor created but begoten
The holy ghost is of the father, and of the sonne, neither made created, nor begotten, but procedyng.
So there is one Father, not three fathers, one sonne, not three sonnes: one holy ghost not three holy ghostes.
And in this trinitie, none is afore nor after other, none is greater nor lesse then other.
But the whole three persones be coeternall together, and coequall.
So that in all thynges as it is aforesaide: the vnitie in trinitie, and the trinitie in vnitie, is to be worshipped
He therefore that wyll be saued, must thus thynke of the trinitie
Furthermore, it is necessary to euerlastyng saluation that he also beleue ryghtly in the incarnation of our lord Jesu Christ.
For the ryght fayth is that we beleue and confesse that our lord Jesus Christ the sonne of god, is god and man.
God of the substaunce of the father, begotten before the worldes, & man of the substaunce of his mother, borne in the worlde.
Perfect God and perfecte man, of a reasonable soule, and humayne flesche subsistyng.
Equall to the father, as touchyng his godheade, and inferior to the father, as touchyng his manhode.
Who although he be god and man, yet he is not two, but one Christe.
One, not by conuertion of the Godhead into flesche, but by takynge of the manhode into God.
One altogether not by confusiō of substaūce, but by vnitie of person.

For

For as the reasonable soule and flesshe is one man: so god and man is one Christ

Who suffered for oure saluation, descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the ryght hand of the father God almyghtie: from whence he shall come to iudge the quicke & dead

At whose commyng all men shal ryse againe with their bodyes: and shall gyue accompte of their owne workes

And they that haue done good, shall goo into lyfe euerlastyng: and they that haue done euyll, into euerlastynge fyre.

This is the catholicke faith, which excepte a man beleue faithfullye he can not be saued.

Glory be to the father and to the sonne &c.

As it was in the begynnyng &c.

✠ Thus endeth the order of Matyns and Euensonge / through the whole yeare.

(,',)

✝ The Introites ✝

& Collects, Epistles, and Gospels, to be used at the Celebration of the Lords supper and Holy Communion, throughe the yeare: with proper Psalmes, and lessons for diuers feastes and dayes.

¶ The first Sonday in Aduente.

BLessed is the manne that hath not walked in the counsell of the vngodly, nor stande in the waye of synners, and hath not syt in the seat of the scornfull. *Beatus vir qui non abit Psal. i.*

But his delyte is in the lawe of the Lorde: and in his law will he exercise himself day and night.

And he shalbe like a tree planted by the water syde, that will bringe foorth his fruit in due season.

His leafe also shall not wither, and looke what soeuer he doeth it shall prosper.

As for ỳ vngodly, it is not so with the, but they are lyke chaff which ỳ winde scattereth awaye (from the face of the earth.)

Therfore the vngodly shall not be able to stande in the iudgment neyther ỳ synners in the congregation of the righteous.

But the Lorde knoweth the waye of the righteous, and the way of the vngodly shall perishe.

Glory be to the father &c.

As it was in the begynnyng &c. Amen.

The Collect.

ALmighty God, giue vs grace that we may cast awaye the workes of darkenes, & putte vpon vs the armour of lighte, nowe in the tyme of this mortal lyfe (in the which thy sonne Jesus Christe came to visyte vs in great humiltye) that in the last day, when he shall come agayne in his glorious maiesty to iudge bothe the quick & the dead, we may ryse to ỳ lyfe immortall throughe him: who lyueth & reygneth with thee & the holy ghost, nowe and euer. Amen.

The Epistle.



WE nothing to any manbut this, that ye loue one another. For he that loueth another, fulfilleth ỳ law. For these commaundmentes: Thou shalt not commit adultery: Thou shalt not kyll: Thou shalt bear no false witnes: Thou shalt not lust: and so forth (yf there be any other comaundement) it is all comprehended in this saying: namely, loue thyneyghbour as thy self. Loue hurteth not his neighbour: therfore is loue ỳ fulfylling of the law. This also, we know ỳ season how ỳ *Rom. xiii.*

it

it is tyme that we should now awake out of slepe, for now is our salu acion nerer then when we beleued. The night is passed, the day is come nye: let vs therfore cast away the dedes of darkenes, and lette vs put on the armoure of light. Let vs walk honestli as at were in the day light: not in eatinge and drinkinge nether in chambou-ring and wantonnes, neither in stryfe and enuyinge: but put ye on the Lorde Jesus Christe, and make not prouision for the flesh to fulfyl the lustes of it.

The Gospell.

Mat. xxi.

AND when they drew nigh to Jerusalem, and were come to Bethpage vnto mount Oliuete, then sent Jesus two of his disciples, saying vnto them: Go into the towne ye lyeth ouer against you, and anon you shall fynd an Asse bound, and a colte with her: looce them and bringe them vnto me. And yf any man say ought vnto you say ye, the Lord hath nede of them: and straycht waye he will let them go. All this was done, that it might be fulfylled which was spoken by the Prophet, sayinge: Tell ye the daughter of Sion: beholde, thy king cometh vnto thee meke, sytting vpon an Asse and a colt, ye foale of the Asse vsed to the yoke. The disciples went & did as Jesus commaunded them, and brought the Asse and the colte and put on them theyr clothes, & set him therein. And many of the people spred theyr garmentes in the waye. Other cut downe branches from the trees, and strawed them in the way. Moreouere the people that went before, and they that came after cried, sayinge: Hosanna to the sonne of Dauid: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. And when he was come to Jerusalem, all the citie was moued saying: who is this? And the people sayd: this is Jesus the Prophette of Nazareth, a citie of Galile. And Jesus went into the Temple of God, and cast out all them that solde and boughte in the temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues: and sayde vnto them: It is written: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

¶ The second Sonday.

When

When I was in trouble, I called vpon the Lorde: and hee heard me.

Delyuer my soule, O Lord, from lying lyppes, and frō a deceiptfull tongue. *Ad dominū cum tribularer. Psal, Cxx.*

What reward shalbe geuen vnto the, thou false tongue? Euen mighty and sharpe arrowes, with hote burnyng coles.

Wo is me that I am constrained to dwel with Mesech: and to haue myne habitation among the tentes of Ceder.

My soule hath long dwelt among them, that be enemies vnto peace

I labour for peace, but When I speake vnto them therof: they make them to battaile

Glory be to the father &c.

As it was in the begynnyng &c. Amen.

The Collect.

BLessed lord, which hast caused al holy scriptures to be written for our learnyng: graunt vs that we may in suche wise heare theym, read, marke, learne, and inwardlye digeste them: that by pacience and comfort of thy holy worde, we may embrace and euer hold fast the blessed hope of euerlastyng lyfe, whiche thou hast geuen vs in our sauiour Jesus Christ.

The Epistle.

WHatsoeuer thynges are written afore time they are written for our learnynge, that we through pacience and comfort of the scriptures, myghte haue hope. The god of pacience and consolation, graunt you to be lyke mynded one toward an other after the ensample of Christe Jesu: that ye all agreyng together, may with one mouth praise god the father of our lord Jesus Christ. Wherfore, receiue ye one an other as Christ receiued vs, to the prayse of God. And this I saye, that Jesus Christe is a minister of the circumcision for the truth of God, to confyrme the promyses made vnto the fathers, and that the Gentiles myghte prayse God for his mercie, as it is written. For this cause I wyll praise ẏ among the Gentiles and sing vnto thy name. And againe he saith: reioyce ye Gentiles with his people. And againe: praise the lord all ye Gentiles, and laud hym al nations together. And again Esai saith. There shalbe the rote of Jesse, and he that shal rise to raigne ouer the Gentiles: in hym shal ẏ Gentiles trust. The god of hope, fyl you with al ioy and peace in beleuing, ẏ ye may be riche in hope, through the power of the holy ghost. *Roma, xv.*

The Gospell.

THere shalbe signes in the Sunne, and in the Moone, and in the starres: and in the earth the people shalbe at their wyttes end, through dispaire. The sea and the water shal roare, *Luc, xxi.*

it is tyme that we should now awake out of slepe, for now is our salvacion nerer then when we beleued. The night is passed, the day is come nye: let vs therfore cast away the dedes of darkenes, and lette vs put on the armoure of light. Let vs walk honestli as were in the day light: not in eatinge and drinkinge nether in chambouring and wantonnes, neither in stryfe and enuyinge: but put ye on the Lorde Jesus Christe, and make not prouision for the flesh to fulfyl the lustes of it.

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Luc, xxi.

and mennes hertes shall faile them, for feare, and for loking after those thynges which shall come on the earth. For the powers of heauen shal moue. And then shal they se the sonne of man come in a cloud with power and great glory, when these thynges begyn to come to passe, then loke vp, and lyfte vp your heades, for your redemption draweth nye. And he shewed them a simylitude: behold the fygge tree, and all other trees, when they shote fourth their buddes, ye see and knowe of youre owne selues, that sommer is then nye at hande. So lykewise ye also (when ye see these thynges come to passe) be sure, that the kyngedome of God is nye. Verely I saye vnto you: this generation shall not passe til al be fulfilled. Heauē and earth shal passe, but my word shal not passe

The third sonday.

Cum inuocarem Psal. iiii.

HEare me when I call, O God of my ryghteousnes, thou hast set me at libertie when I was in trouble, haue mercy vpon me, and herken vnto my prayer.

O ye sonnes of men, how long wyll ye blaspheme myne honour, and haue such pleasure in vanitie, and seke after leasynge.

Know this also, that the Lord hath chosen to hym selfe the man that is godly: when I call vpon the Lord, he wyll heare me.

Stand in awe, and synne not: common with your owne hert, and in your chamber, and be styll.

Offre the sacrifice of righteousnes and put your trust in the Lorde.

There be many that wyll say: who wyll shew vs any good?

Lord, lyft vp the lyght of thy countenaunce vpon vs.

Thou hast put gladnes in my herte: synce the tyme that their corne and wine (and oile) increased.

I wyll lay me downe in peace, and take my rest: for it is thou Lorde onely, that makest me dwell in safetie

Glory be to the father &c.

As it was in the begynnyng &c. Amen.

The Collect.

LOrd we beseche the, geue eare too oure prayers, and by thy gracious visitation, lighten the darkenes of our hearte, by our Lord Jesus Christ.

The Epistle.

i. Cor. iiii.

LEtte a man this wyse esteme vs, euen as the Ministers of christ, and stewardes of the secretes of god. Furthermore it is required of the stewardes, that a man be found faithfull: with me it is but a very small thinge, that I should be iudged of you, either of mannes iudgemente: no, I iudge not myne owne selfe, for I knowe not my selfe, yet am I not therby iustifyed, It is the lord that iudgeth me. Therfore, iudge nothynge before

foꝛe the tyme, vntyll the Loꝛde come, which wil lighten thynges that are hidde in darkenes, and open the counsailes of the hertes, and then shall euery man haue pꝛaise of God

The Gospell

WHen Jhon beyng in pꝛison heard the woꝛkes of Chꝛiste, hee sent twoo of his disciples and saide vnto hym. Art thou hee that shall come? oꝛ do wee loke foꝛ an other? Jesus answered and said vnto them. Go, and shew Jhon again, what ye haue heard and seene. The blynd receiue their syghte, the lame walke the Lepers are clensed, and the deaf heare, the dead aryse vp, and the pooꝛe receiue the glad tydinges of the gospel, and happye is he that is not offended by me. And as they departed, Jesus began to saye vntoo the people concernyng Jhon. What went ye out into ỹ wildernes to se A rede that is shaken with the wynde? oꝛ what went ye out foꝛ to see? A man clothed in softe rayment? Behold, they that were softe clothing are in kynges houses. But what wente ye out foꝛ to see? a Pꝛophete? Uerely I saye vnto you, and moꝛe then a Pꝛophete. Foꝛ this is hee of whome it is written: beholde, I sende my messenger befoꝛe thy face, which shall pꝛepare thy way befoꝛe the. *Mat, xi.*

¶ The fourth sondaye.

POnder my woꝛdes O loꝛd, consider my meditation
O herken thou vnto the voice of my callynge, my kynge and my god: foꝛ vnto the will I make my pꝛayer *Verba me a auribus Psal. v.*

My voice shalt thou heare betymes O loꝛde: early in the moꝛnynge wyll I diꝛect my pꝛayer vnto the, and wyll loke vp

Foꝛ thou art the God that hath noo pleasure in wickednes, neyther shall any euyll dwell with the.

Such as be folysshe shall not stande in thy syght: foꝛ thou hatest all them that woꝛke vanitie.

Thou shalt destroy them that speake leasyng, the loꝛd wyll abhoꝛre both the bloud thirstye, and deceiptfull man.

But as foꝛ me, I wyl come into thy house, euen vpon the multitude of thy mercy, and in thy feare I wyl woꝛship toward thy holy temple.

Lead me, O Loꝛde, in thy righteousnes, because of myne enemies, make thy way playne befoꝛe my face.

Foꝛ there is no faithfulnes in his mouth, their inwarde partes are very wickednes.

Their thꝛote is an open sepulchꝛe, they flatter with their tongue.

Destroy thou them, O God, let them peryshe thꝛoughe their owne imaginations, cast them out in the multitude of their vngodlynes, foꝛ they haue rebelled against the

And let all them that put their truste in the, reioyce: they shall euer be geuyng of thankes, because thou defendest them, they that loue thy name, shall be ioyfull in the

At the Communion.

For thou Lord wilt geue thy blessyng vnto the righteous: and with thy fauourable kyndnes wilt thou defend hym, as his shield.

Glory be to the father &c.

As it was in the begynnyng &c.

The Collect.

LOrd rayse vp (we pray the) thy power: and come amonge vs, and with great myght succour vs, that where as through our synnes and wickednes, we be sore let and hyndred, thy bountifull grace & mercye, through the satisfaction of thy sonne, our Lord, may spedly deliuer vs: to whome with the, and the holy ghost: be honour and glory, world without ende.

The Epistle.

Philip. iiii. REioyce in the lord alway, and again I say reioyce. Let your softnes be knowen vnto all men, the lorde is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto god, with geuynge of thankes. And the peace of God (which passeth all vnderstandyng) kepe your hertes and mindes: through Christ Jesu.

The Gospell.

Jhon. i. THis is the record of Jhon, when the Jues sente priestes and Leuites from Jerusalem, to aske hym: what art thou? and he confessed and denied not, & said plainely. I am not Christ And they asked hym: what then? arte thou Helias? and hee saith. I am not. Art thou that Prophete? and he answered, noo. Then said they vnto hym: what art thou, that we may geue an aunswere vnto them that sent vs? What saiest thou of thy selfe? He saide. I am the voyce of a crier in the wildernes, make straight the way of the lord, as said the Prophete Esai. And they which were sent, were of the Pharises, and they asked hym and said vnto hym. Why baptisest thou then, if thou be not Christ, nor Helias, neither that Prophete? Jhon answered them saiyng. I baptise with water, but there standeth one among you, whome ye know not, he it is which though he came after me, was before me: whose shoo latchet, I am not worthy to vnlose. These thynges were done in Bethsabara beyond Jordane where Jhō did baptise

Proper Psalmes and lessons on Christmas day

At Mattins

Psal. xix. The firste lesson Esa. ix. *vnto the end*

Psal. xlv.

Psal. lxxxv. The second lesson. Mat. i. *vnto the end.*

At the first Communion.

O Singe

SYng vnto the lord a new songe: for he hath done merueilous thynges *Cãtate Domino. psal. xcviii.*

With his owne ryght hand, and with his holy arme: hath he gotten hym selfe victorye

The lord declared his saluatiõ: his righteousnes hath he openly shewed in the syght of the heathen.

He hath remembred his mercye and truth toward the house of Israel: and all the endes of the world, haue sene the saluation of our god.

Shew your selues ioyfull vnto the lorde, all ye landes: syng, reioice and geue thankes

Praise the lord vpon the Harpe: synge to the Harpe with a Psalme of thankesgeuyng

With trompettes also and shawmes: O shew your selues ioyfull before the lord the kyng.

Let the sea make a noyse, and all that therein is, the rounde worlde and they that dwell therein.

Let the fludes clap their handes, and let the hylles be ioyfull together before the lord, for he is come to iudge the earth

With righteousnes shall he iudge the worlde, and the people with equitie.

Glory to the father &c. As it was in the begynnyng &c.

The Collect.

GOd which makest vs glad with the yerely remembraunce of the birth of thy onely sonne Jesus Christ: graunt that as we ioyfully receiue hym for our redemer, so we maye with sure confidence behold hym, when he shall come to be our iudge, who lyueth and reigneth. &c.

The Epistle.

THe grace of god, that bryngeth saluation vnto all men, hath appeared, and teacheth vs that we should denye vngodlines and worldly lustes, and that we should lyue soberly, and righteously, and godly in this present worlde, loking for that blessed hope, and appearyng of the glory of the great god, and of our sauiour Jesu Christ, which gaue him selfe for vs, to redeme vs from al vnrighteousnes, and to pourge vs a peculiar people vntoo hym selfe, feruentlye geuen vnto good workes. These thynges speake and exhorte and rebuke with all feruentnes of commaundynge. See that no man dispyse thee *Tit. ii.*

The Gospell

AND it chaunced in those daies, that there went oute a commaundemente from Augustus the Emperoure, that all the world should be tared. And this taxing was the first, and executed when Sirenius was lieutenaunt in Siria. And euery man went vnto his owne Citie to be tared. And Joseph also ascended from Galile, out of a Citie Called Nazareth, into Jurye, vnto the ci- *Luc. ii.*

citie of Dauid, whiche is called Bethlem, because hee was of the house and linage of Dauid, to be taxed with Mary his spoused wyfe, whiche was with childe. And it foztuned that while they were there, her time was come that she should be deliuered. And she brought furth her first begotten sonne, and wrapped him in swadling clothes, and layde hym in a Maungier because there was no rome foz them in the Inne. And there were in the same region shepeherdes watching and keping their flocke by nyght. And lo the Aungell of the lozde stode harde by theim. and the brightnes of the lozd, showne round aboute thē, and they were soze afraid. And the Aungel said vnto them, be not afraide, foz beholde I bzyng you tydynges of great ioy, that shall come to all people: foz vn to you is bozne this day, in the citie of Dauid, a sauiour, which is Chzist the lozd. And take this foz a signe, ye shall fynde the chylde wzapped in swadlyng clothes, and laid in a manger. And straighte way there was with the Aungell, a multitude of heauenly souldiers praisyng god, and saiyng. Glozy to god on hye, and peace on the yearthe, and vnto men a good wyll.

At the second Communion.

Domine dominus noster. Psal viii.



Lozde, our gouernour, how excellente is thy name in all the wozld: thou that hast set thy glozy aboue the heauens

Out of the mouth of very babes and sucklinges, hast thou ozdeined strength, because of thyne enemies: that thou migh test styll the enemye and the auenger.

Foz I wyll consider thy heauens, euen the wozkes of thy fyngers: the Mone and sterres, which thou hast ozdeined

What is man, that thou arte so myndefull of hym? and the sonne of man, that thou visitest hym?

Thou madest hym lower then the angels: to crowne hym with glo= ry and wozship.

Thou makeste hym to haue dominion of the wozkes of thy handes, and thou hast put all thynges in subiection vnder his fete

All shepe and oxen: yea, and the beastes of the field

The foules of the ayze, & fishes of the sea: and whatsoeuer walketh thzough the path of the seas.

Lozde our gouernoure, how excellent is thy name in al the wozld. Glozy be to the father, and to the sonne, and to the holy ghost

As it was in the begynnynge, is now and euer shall be, wozld with out end. Amen.

The Collect.

Almyghtye GOD, whiche haste geuen vs thy onely begotten sonne, to take oure nature vpon hym, and this daye too bee bozne of a pure Uirgyn. Graunte that we beyng regenerate, and made thy Chyldzen by adoption and grace, maye daylye be renewed, by thy ho=

holy spyrite, through the same oure Lorde Jesus Christe, who lyueth and reigneth, &c. Amen.

The Epistle.

GOD in tymes paste, dyuerslye and manye waies spake vn too the fathers by Prophetes: but in these last dayes, hee hath spoken too vs by his owne Sonne, whome hee hath made heyre of all thynges, by whome also hee made the worlde. Which (sonne) beynge the bryghtnes of his glorye, and the verye ymage of hys substaunce, rulynge all thynges wyth the worde of his power, hath by his owne person, pourged our synnes and sytteth on the ryghte hande of the maiestye on hyghe: beynge soo muche more excellente then the Aungels, as hee hath by inheritaunce obteyned a more excellente name then they. For vntoo which of the Aungels sayde hee at anye tyme? Thou arte my sonne, thys daye haue I begotten thee. And agayne I wyll bee hys father, and he shall be my sonne. And agayne, when hee bryngeth in the fyrste begotten sonne intoo the worlde, he sayth: and let all the Aungels of GOD worshyp hym. And vntoo the aungels hee saithe. Hee maketh his Aungels spirites, and his Ministers a flame of fyre. But vnto the sonne he saithe. Thy seate (O God) shall bee for euer and euer. The scepter of thy kyngedome, is a ryghte Scepter. Thou haste loued ryghteousenes, and hated iniquitye: wherefore God, euen thy God, hath annoynted the with oyle of gladnes, aboue thy felowes. And thou Lorde in the begynnynge haste layde the foundation of the earthe, and the heauens are the workes of thy handes. They shall perysshe, but thou endurelte. But they all shall waxe olde, as doth a garmente, and as a vesture shalt thou chaunge theym, and they shall be chaunged. But thou art euen the same, and thy yeares shall not fayle. Hebre. j.

The Gospell

IN the begynnyng was the worde, and the worde was w god: and god was the worde. The same was in the beginnynge with God. All thinges were made by it, and with out it was made nothinge that was made. In it was lyfe and the lyfe was the light of men, and the lyght shineth in darkenes, & thee darkenes comprehended it not. Jhon. j.

There was sente from God a man whose name was Jhon. The same came as a wytnes, to beare wytnes of the lyghte, that all menne throughe hym myghte beleue. Hee was not that lyght, but was sente to beare witnes of the lyghte. That lyght was the trewe lyghte, whiche lyghteth euerye man that commeth into the worlde. He was in the

woꝛld,and the woꝛld was made by him:and the woꝛld knew hym not Hee came amonge his owne,and his owne receiued hym not. But as many as receiued hym,to them gaue he power to be the ſonnes of god euen them that beleued on his name,whiche were boꝛne, not of bloude noꝛ of the wyll of the fleſche,noꝛ yet of the wyll of man:but of god. And the ſame woꝛd became fleſh,and dwelt among vs: and we ſaw the glory of it,as the gloꝛye of ẏ onely begotten ſon of the father, full of grace and truth.

¶ Proper Pſalmes and leſſons at euenſong.

Note. Pſal.lxxxix The firſt Leſſon. Eſai.vii. God ſpake once againe to Achas ꝛc. *vnto the end*
Pſal.C.x.
Pſal.cxxxii The ſecond Leſſon:Tit.iii. The kyndnes ⁊ loue of oure ſauiour ꝛc.(*Vnto*)folyſche queſtions

¶ Sainct Stephins day.
¶ At Mattins

Note. ☞ The ſecond leſſon. Actes.vi.vii. Stephin full of faith and power(*Vnto*)and when.xl.yeares.

At the Communion

Quid gloriaris in malicia.Pſal.lii

WHy boſteſt thou thy ſelfe,thou tyꝛaunt:that thou canſte do miſchiefe?
Where as the goodnes of god endureth yet dayly
Thy tongue imagyneth wickednes, and with lyes thou cutteſt lyke a ſharpe raſoꝛ.
Thou haſte loued vngraciouſnes, moꝛe then goodnes:and to talke of lyes,moꝛe then righteouſnes
Thou haſt loued to ſpeake all woꝛdes that maye do hurte: O thou falſe tongue
Therfoꝛe ſhall god deſtroy the foꝛ euer, he ſhall take the and plucke the out of thy dwellyng:and roote the out of the land of the lyuynge.
The righteous alſo ſhal ſe this,and feare,⁊ ſhal laugh hym to ſcoꝛne
Lo this is the man,ẏ toke not god foꝛ his ſtrength,but truſted vnto the multitude of his riches:and ſtrengthed him ſelfe in his wickednes
As foꝛ me I am lyke a grene Oliue tre in the houſe of god,my truſt is in the tendꝛe mercy of god,foꝛ euer and euer
I wyll alway geue thankes vnto the,foꝛ that thou haſt done: and I wyl hope in thy name,foꝛ thy ſainctes lyke it well.
Gloꝛy be to the father ꝛc.
As it was in the begynnyng ꝛc.

The Collect.

GRaunt vs,O Loꝛde,to learne to loue our enemyes, by the exampple of thy martyꝛ Saincte Stephin,who pꝛayed to thee, foꝛ hys per-

persecutors: whiche lyueste and reigneste &c. Amen.

¶ Then shall folow a Collect of the Natiuitie

The Epistle.

AND Stephin beyng full of ỹ holy ghoste, loked vp stedfastlye with his eyes into heauen, and saw the glory of God, and Iesus standyng on the right hand of God, and said: behold, I se the heaueus open, & the sonne of man standyng on the righte hand of God. Then they gaue a shoute with a loud voice, and stopped their eares, and ran vpon hym al at once, and cast hym out of the citye, and stoned hym. And the witnesses laid downe their clothes at a yong mans fete, whose name was Saul. And they stoned Stephin, callyng on and saiyng. Lorde Iesus receiue my spirite. And he kneled downe and cried with a loude voyce. Lord, laye not this to their charge. And when he had thus spoken, he fell a slepe. Act. vii.

The Gospell.

BEhold, I send vnto you prophetes and wise men, & Scribes, and some of theym ye shall kyll and crucifie: and some of them shall ye scourge in your Sinagogues, and persecute them from citie to citie: that vpon you maye come all the righteous bloud which hath bene shed vpon the earth from the bloud of righteous Abel, vnto the bloud of zacharias the son of Barachias, whome ye slew betwene the temple and the alter. Verely I saye vnto you, all these thynges shall come vpon this generation. O Ierusalem, Ierusalem, thou that kyllest the prophetes and stonest them which are sent vnto the: howe often wolde I haue gathered thy chyldren together, euen as ỹ henne gathereth her chickens vnder her wynges, and ye would not. Beholde youre house is lefte vnto you desolate. For I saye vnto you, ye shal not se me hence forthe, tyll that yee saye, Blessed is he that commeth in the name of the lorde. Mat. xxiii

¶ The seconde lesson at Euensonge

Act. vii. ¶ And when. xl. yeres were expired there apered vnto Moises (vnto) Stephin full of the holy ghost

Sainct Jhon Euaungelistes daye

At Mattins

¶ The second lesson Apoca. i (vnto the ende)

At the Communion.

In domino confido Pſal, xi.

IN the lord put I my truſt: how ſay ye then to my ſoule, that ſhe ſhoulde flye as a byrde to the hyll

For lo, the vngodly bend their bow, and make ready their arrowes within the quiuer, that they may priuelye ſhote at them which are true of hert.

For the foundations wyll be caſte downe, and what hath the righteous done?

The Lord is in his holy temple the Lordes ſeat is in heauen.

His eyes conſider the poore: and his eye lyddes trieth the chyldren of men.

The lord aloweth the righteous, but the vngodly, and him that delyteth in wickednes, doth his ſoule abhorre

Upon the vngodly he ſhall raigne ſnares, fyre and brimſtone, ſtorme and tempeſt, this ſhalbe their portion to drynke

For the righteous Lorde, loueth righteouſenes: his countenaunce wyll behold the thyng that is iuſt

Glory be to the father &c.

As it was in the begynnyng &c.

The Collect.

MErcifull lord, we beſeche the to caſt thy bryght beames of lyght, vpon thy Churche, that it beynge lightened by the doctryne of thy bleſſed Apoſtle aud Euaungeliſt, Jhon, may attayne to thy euerlaſtyng giftes, through Jeſus Chriſt our Lord.

The Epiſtle.

I, Jhon, i.

THat which was from the begynnyng, which we haue heard, which we haue ſene with our eyes, which we haue loked vpon, and our handes haue handled of the word of life. And the lyfe appeared, and we haue ſene, and beare witnes, and ſhew vnto you that eternall lyfe, whiche was with the father, and appeared vnto vs. That which wee haue ſene and hearde, declare we vnto you, that ye alſo may haue felowſhip with vs, and that our felowſhip maye be with the father, and his ſonne Jeſus Chriſt.

And this write we vnto you, that ye may reioyce and that your ioy maye be full. And this is the tydynges which we haue hearde of hym, and declared vnto you, that God is lyght, and in hym is no darkenes at all. If wee ſay that we haue felowſhip with him, & walke in darkenes, we lye and do not ſaye the truthe. But and if wee walke in lyght, euen as he is lyght, then haue we folowſhip with hym, and the bloude of Jeſus Chriſte his ſonne clenſeth vs from all ſynne. If we ſaye wee haue no ſynne, we deceiue our ſelues, and the truth is not in vs. If we knowledge our ſynnes, he is faithfull and iuſte to forgeue vs our ſynnes, and to clenſe vs from all vnrighteouſnes. If we ſay we haue not ſynned, we make hym a lyer, and his worde is not in vs.

The Goſpell.

Je

IEsus sayd vnto Peter, folow ÿ me. Peter turned aboute and saw the disciple whome Jesus loued folowyng (whiche also leaned on his brest at supper, and said. Lord, whiche is he that betraieth the) when peter therfore saw him he said to Jesus. Lord, what shall he here do? Jesus sayd vnto hym: If I wyll haue hym to tary tyll I come, what is that to the Folow thou me. Then went this saiyng abrode amonge the brethren, that that disciple should not dye: yet Jesus said not to hym, he shall not dye: but If I wyll that he tary tyll I come, what is that to thee. The same Disciple is he whiche testifieth of these thynges, and wrote these thynges, and wee knowe that his Testimonye is true. There are also many other thynges which Jesus did, the whiche if they shoulde be written euery one, I suppose the world coulde not conteine the bokes that should be written. *Ihon. xxi.*

At Euensonge

The second lesson. Apoc. xxii. (vnto the ende)

The Innocentes daye.

At Mattyns.

The firste lesson Hiere. xxxi. vnto. Moreouer I hard Effraim.

GOd, the heathen are come into thy inheritaunce, thy holye temple haue they defyled: and made Jerusalem an heape of stones. *Deus venerunt Gentes. Psalm lxxix.*

The deade bodyes of thy seruauntes haue they geuen to be meate vnto the foules of the ayre, and the flesshe of thy sainctes vnto the beastes of the lande.

Their bloud haue they shed lyke water on euery side of Jerusalem and there was no man to bury them

Wee are become an open shame to our enemyes, a very skorne and derision vnto them that are rounde about vs

Lord, how long wylt thou be angry: shall thy gelousy burne like fire for euer

Powre out thine indignation vpon the heathen that haue not knowen the, and vpon the kingdomes that haue not called vpon thy name

For they haue deuoured Jacob: and layd wast his dwellyng place.

O remember not our olde synnes, but haue mercy vpon vs & that soone: for we are come to greate myserye

Helpe vs O god of our saluation for the glory of thy name: O deliuer vs, and be mercifull vnto our synnes, for thy names sake.

Where

Wherefore doo the Heathen saye:where is now their god

O let the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the Heathen,in our sighte

O let the sorowfull syghing of the prisoners come before the: accordynge to the greatenes of thy power: preserue thou those that are appointed to dye.

As for the blasphemy (wherwith our neighbours haue blasphemed the:)rewarde thou them O Lord,seuen fold into their bosome.

So wee that be thy people, and sheepe of thy pasture, shall geue the thankes for euer,and wyll alway be shewyng fourthe thy praise, from generation to generation.

Glory be to the father &c.

As it was in the begynnyng &c.

The Collect.

ALmyghty god,whose prayse this day,the yonge innocentes thy witnesses, haue confessed and shewed forthe ,not in speaking, but in dying: mortyfy and kyll all vice in vs,that in our conuersation,our lyfe may expresse thy faith , which with our tongues we do confesse through Jesus Christ our lorde

The Epistle.

Apo.xiiii

I Loked,and loo,a lambe stode on the mount Sion, and wt hym an hundred and. xliiii. thousande,haupnge his name and his fathers name written in their foreheades. And I heard a voice from heauen,as ỹ sound of manye waters & as the voice of a great thunder . And I heard ỹ voice of harpers harpyng with their harpes:and they songe as it were a new songe,before the seate,and before the. iiii. beastes and the Elders,and no man could learne the songe,but the. C. xliiii. thousande which were redemed from the earth. These are they whiche were not defiled with women,for they are Virgins. These folow the lamb whether soeuer he goeth. These were redemed from men, beyng the firste frutes vnto god and to the lambe,and in their mouthes was found no guyle:for they are without spot in the throne of God.

The Gospell

Mat.ii.

THe Aungel of the lorde appeared to Joseph in a slepe, saiyng. Aryse and take the child and his mother, and flye into Egipt and be thou there tyl I bryng the worde. For it wil come to passe,ỹ Herode shall seke the childe to destroye him. So whē he awoke he toke the childe and hys mother by nyghte,and departed into Egipte,and was there vnto the death of Herode,that it might be fulfilled which was spoken of the lord,by the prophete,saiyng. Oute of

Egipte

Egipte haue I called my sonne. Then Herode when he sawe that hee was mocked of the wise men, he was exceading wroth, and sente furth men of warre, and slew all the children that were in Bethlem, and in al the coastes (as many as were .ii. yere olde and vnder) accordynge to ỹ tyme which he had dilygentely knowne out of the wise mẽ. Then was fulfylled that which was spoken by the prophet Jeremie, where as he sayde. In Rama was there a voyce heard, lamentation, weppynge, and great mournyng: Rachel weppyng for her children, and would not bee comforted, because they were not.

¶ The Sonday after Chistmas day

I wyl lift vp myne eyes vnto the hylles, from whence commeth my helpe.

Leuaui ẽ culos psal Cxxi.

My helpe commeth euen from the Lorde, which hath made heauen and earth

He wyll not suffer thy fote to be moued, and he that kepeth the, wyll not slepe

Behold he that kepeth Israel shall neither slumbre nor slepe

The lorde hym selfe is thy keper, the lorde is thy defence vpon thy ryght hande

So that the Sunne shall not burne the by day, neither the Moone by nyght

The lord shall preserue the from all euyll, yea it is euen he, that shall kepe thy soule

The lord shall preserue thy goyng oute, and thy commynge in, from this tyme forth, for euermore

Glory be to the father &c.

As it was in the begynnyng &c.

The Collect.

Almyghtye God which hast geuen vs &c. As vpon Chrystmas day.

The Epistle.

And I say, that the heire (as longe as he is a chyld) dyffereth not from a seruaunt, though he be lorde of all, but is vnder tutors and gouernours, vntill the tyme that the father hath appoynted. Euen soo we also, when wee were children, were in bondage vnder the ordinaunce of the world. But when the tyme was full come, God sent hys sonne made of a woman, and made bonde vnto the law, to redeme them which were bound vnto the law: that we thorow election, myght receiue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, god hath sent the spirite of his sonne, into our hertes, which crieth, Abba father. Wherfore now, thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heir of God, through Christ

Gal.iiii.

At the Communion.

The Gospell.

Mat.i. THis is the boke of the generation of Jesus Christe the sonne of Dauid the sonne of Abraham. Abraham begat Isaac. Isaac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares, and zaram of Thamer: Phares begatte Esrom. Esrom begat Aram, Aram begat Aminadab. Aminadab. begat Naasson. Naasson begatte Salmon. Salmon begat Boos of Rahab: Boos begat Obed of Ruth, Obed begat Jesse, Jesse begat Dauid the kynge. Dauid the kynge begat Salomon of her that was the wife of Urye. Salomon begat Roboam: Roboam begat Abia. Abia begat Asa, Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias. Osias begat Joathan. Joathan begat Achas. Achas begat Ezechias. Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias, Josias begat Jeconias and his brethren, about the tyme that they were caried away to Babilon. And after they were brought to Babilon Jeconias begat Salathiel, Salathiel begat zorobabel, zorobabel begat Abiud, Abiud begatte Eliachim. Eliachim begat Azor. Azor begatte Sadoc. Sadoc begatte Achim, Achim begatte Eliud: Eliud begat Eliazar. Eliazar begatte Matthan, Matthan begat Jacob. Jacob begat Joseph the husband of Mary, of whome was borne Jesus, euen he that is called Christe. And so all the generations from Abraham to Dauid are. xiiii. generations. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generations. And from the captiuitie of Babilon vnto Christ, are. xiiii. generations

The birth of Jesus Christ was on this wise. When his mother Mary was maried to Joseph (before they came to dwel together) she was found with child by the holy ghost. Then Joseph her husband (because he was a righteous man, and woulde not put her to shame) was mynded priuely to departe from her. But whyle he thus thought, beholde the aungel of the lord appeared vnto hym in slepe saying. Joseph, thou sonne of Dauid, fere not to take vnto the Mary thy wife, for that whiche is conceiued in her, commeth of the holy ghoste. Shee shall bringe fourth a sonne, and thou shalt call his name Jesus, for he shall saue hys people from their synnes.

All this was done, that it myghte be fulfylled whiche was spoken of the lord, by the prophete saying. Behold, a mayde shall be with chylde and shall bringe fourth a sonne, and they shall call his name Emanuel, which, if a man interprete, is as much to say, as god with vs. And Joseph as sone as he awoke out of slepe, did as the aungel of the lord had bydden hym: and he toke his wyfe vnto hym, and knew her not, tyl she had brought fourth her fyrste begotten sonne, & called his name Jesus

☞ The Circumcisyon of Christ.

At Mattins.

The

The first lesson. Gene. xvii. *vnto the end*
The second lesson. Rom. ii. *vnto the end*

At the Communion

I Was glad, when theye sayde vnto me, we wyll goo into the house of the lorde *Letatus sũ. Psal. cii.*
Our fete shall stande in thy gates, O Jerusalem
Jerusalem is builded as a citie, that is at vnitie in it selfe
For thither the tribes go vp, euen the tribes of the lorde, to testifye vnto Israel, to geue thankes vnto the name of the lord
For there is the seate of iudgemente, euen the seate of the house of Dauid.
O pray for the peace of Jerusalem: they shall prosper that loue the Peace be within thy walles, and plenteousnes within thy palaces.
For my brethren and companions sakes: I wysshe the prosperitie yea, because of the house of the lord our god: I wyl seke to do ỹ good
Glory be to the father &c.
As it was in the begynnyng &c.

The Collecte.

ALmyghtie God, which madest thy blessed sonne to be circumcised, and obedient to the law for man, graunt vs the true circumcision of thy spirite, that our hertes and all our membres beyng mortified from all worldly and carnall lustes, may in all thynges obey thy blessed wyll, through the same thy sonne Jesus Christ our lord.

The Epistle.

BLessed is that man to whome the lorde wyll not impute synne. Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For wee say that faithe was reaconed to Abraham for righteousnes. How was it then reaconed? when he was in the circumcision, or when he was in the vncircumcision? not in the tyme of circumcision: but whē he was yet vncircumcised. And he receyued the sygne of circumcision, as a seale of the righteousnes of fayth, which he had yet beyng vncircumcised: that hee should be the father of all thē that beleue, though they be not circumcised, that ryghteousnes myght be imputed to them also: and that he myghte be the father of circumcision, not vnto theym only which came of the circumcised, but vnto them alsoo that walke in the steppes of the faythe that was moure father Abraham, before the tyme of circumcision. For the promyse (that he shoulde be the heyre of the worlde) happened not to Abraham, or to his seede, throughe the lawe, but through the righteousnes of fayth. For if they whiche are of the law be heyres, then is faith but vayne, and the promyse of none effecte. *Rom. iiii.*

The Gospell

At the Communion.

Luc.ii. AND it foꝛtuned, as ſone as the Angels were gone away from the ſhepeheardes into heauen, they ſayde one to an other, let vs go now euen vnto Bethlem, and ſee this thynge that we heare ſay is happened, which the loꝛde had ſhewed vnto vs. And they came with haſt and founde Mary and Joſeph, and ẏ Babe laide in a maunger. And when they had ſene it, they publiſhed abꝛode the ſaiyng which was tolde them of that childe. And al they that herd it, wondꝛed at thoſe thinges, which were tolde them of the ſhepherdes But Mary kepte all thoſe ſaiynges, and pondered them in her herte. And the ſhepeherdes returned pꝛayſyng and laudyng god, foꝛ al ẏ thinges ẏ they had heardeꝫ ſene, euen as it was told vnto them. And whē the eyghte daye was come that the chylde ſhoulde be circumciſed, his name was called Jeſus, which was named of the Angel, befoꝛe he was conceiued in the wombe.

¶At Euenſong

The firſte leſſon. Deute. x. And now Iſrael (*Vnto the ende*.
The ſecond leſſon. Colloſſ. ii. (vnto the ende)

¶The Epiphanie.

¶At Mattyns

¶The firſt Leſſon. Eſai. lx. (vnto thende)
¶The. ii. leſſon. Luke. iii. And it foꝛtuned (vnto the ende)

Cantate domino Pſal. xcvi,

SYng vnto the loꝛd a new ſonge: ſynge vnto the loꝛd all the whole earth

Syng vnto the loꝛd, and pꝛayſe his name: be tellynge of his ſaluation from day to day

Declare his honoure vnto the heathen: and hys wonders vnto all people.

Foꝛ the loꝛd is great, and can not woꝛthely be pꝛayſed: he is moꝛe to be feared then all goddes.

As foꝛ all the goddes of the heathen, they be but ydols: but it is the loꝛd that made the heaueng

Gloꝛy and woꝛſhyppe are befoꝛe hym: power and honour are in hys ſainctuary

Aſcribe vnto the loꝛd (O ye kynredes of the people) aſcribe vnto the loꝛd, woꝛſhyp and power

Aſcribe vnto the loꝛd, the honour due vnto his name: bꝛyng pꝛeſentes and come into his courtes

O woꝛſhyp the loꝛde in the beutie of holyneſs: let the whole earthe ſtand in awe of hym

Tell it out among the heathen, that the loꝛde is kyng: and that it is he which hath made the round woꝛld ſo faſt, that it can not be moued: and how that he ſhall iudge the people ryghteouſly

Let

Let the heauens reioyce, and let the earth be glad, let the sea make a noyse and all that therein is

Let the fielde be ioyfull and al that is in it, then shall all the trees of the wood reioyce before the lorde

For he commeth, for he commeth, to iudge the earth: and with righteousnes to iudge the world, and the people with his truth

Glory be to the father &c.

As it was in the begynninge &c.

The Collecte

GOd which by the leadynge of a starre, diddeste manifeste thy onely begotten sonne to the Gentiles, Mercifully graunte that we which know the nowe by faith, maye after this lyfe haue the fruition of thy glorious Godhead, through Christ oure Lorde

The Epistle.

For thys cause I Paul am a prisoner of Jesus Christe for you heathen: if ye haue heard of the mynistration of the grace of God, which is geuen me to you ward. For by reuelation shewed he the misterye vnto mee, as I wrote afore in few wordes, whereby when ye reade, ye may vnderstand my knowledge in the misterie of Christ: which mistery in tymes passed, was not opened vnto the sonnes of men, as it is nowe declared vnto his holye Apostles and Prophetes, by the spirite: that the Gentiles should be inheritours also and of the same bodye, and partakers of his promyse in Christe, by the meanes of the Gospell, whereof I am made a minister, according too the gyft of the grace of God, which is geuē vnto me, after the working of his power: Unto me, the least of all sainctes is this grace geuen, that I should preache among the Gentiles, the vnsearchable riches of christ and to make all men see what the felowshyppe of the misterye is, which from the begynnyng of the world, hath bene hyd in god, whiche made all thynges through Jesus Christ: to thentent, that now vnto the rulers and powers in heauenlye thynges, myght be knowen, by the congregation, the manifold wysedome of God, accordynge to the eternall purpose which he wrought in Christ Jesu our lord, by whome we haue boldnes, and entraunce, with the confydence whiche is by the faith of hym. *Ephe. iii.*

The Gospell.

When Jesus was borne in Bethleem, a citie of Jurye, in the tyme of Herode the kynge. Behold there came wyse men from the Easte to Jerusalem, saiynge. Where is he that is borne kyng of Jewes? For we haue seene his starre in the East, and are come to worshyp hym. When Herode the kyng had heard *Mat. ii.*

these

these thynges, he was troubled, and all ỹ citie of Jerusalem with him. And when he had gathered al the chief priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they sayd vnto hym: at Bethlem in Jurye. For thus it is written by the Prophet: And thou Bethlem in the lande of Jury, art not thee leaste amonge the princes of Juda, for out of the there shall come vnto me, the cappytayne that shall gouerne my people Israel. Then Herode (when he had prieuelye called the wise menne) he enquired of theym dylengentely what time the starre appeared, and he bad them goo to Bethlem, and said. Go your way thither, and serche diligentlye for the chylde. And when ye haue founde hym, bringe me worde agayne, that I may come and worshyp hym also. When they had hearde the kynge they departed: & lo, the starre which they saw in the East, wente before them, tyll it came and stode ouer the place where the chyld was. When they sawe the starre, they were exceadynge glad, and wente intoo the house, and found the chylde with Mary his mother, and fell doune flat and worshipped him, and opened their treasures, and offered vnto him gyftes, Golde, frankinsence and Myrre. And after they were warned of God in slepe (that they should not go agayne to Herode) they returned into their owne countrey another way

At Euensong

The first lesson. Esai. xlix. (vnto the ende)
The. ii. lesson. John. ii. After this he went downe to Capernaum (vnto the ende.)

¶ The first Sonday after the Epiphanye.

vsquequo domine psal xiii.

How longe wilt thou forget me, O lord, for euer? how long wilte thou hyde thy face from me?

How longe shall I seke counsayle in my soule, and be so vexed in my herte? how longe shall myne enemy triumphe ouer me

Consydre and heare me, O Lord, my God: lyghten myne eyes, that I slepe not in death

Least myne enemye say, I haue preuayled agaynste hym: for if I be cast downe, they that trouble me, wyll reioyce at it

But my trust is in thy mercye: and my hert is ioyfull in thy saluation.

I wyll synge of the lord, because he hath dealt so louyngly with me: (yea, I wyll prayse the name of the lord, the most hyghest.)

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte

Lord we beseche the, mercifullye to receiue the prayers of thy people which call vpon the: and graunt that they maye both perceyue and know what thynges they oughte to do, and alsoo haue grace and power, faithfully to fulfyll the same

The

The Epistle.

BEseche you therfore brethren, by the mercifulnes of god that ye make youre bodyes a quicke sacrifyce, holy and acceptable vnto god, which is youre reasonable seruynge of god, and fashion not youre selues lyke vnto this worlde, but be ye chaunged in your shape, by the renuyng of your mynde, that yee maye proue what thynge that good and acceptable and perfect wyll of god, is. For I say (that through the grace that vnto me geuen is) to euery man among you, that no man stand hygh in hys owne conceit, more then it becommeth hym, to esteme of hym selfe, but so iudge of hym selfe, that he be gentle and sobre, accordynge as God hath delt to euery man, the measure of faith, for as we haue many membres in one bodye, and all membres haue not one office: so we beyng many, are one body in Christ, and euery man among our selues, one an others membres. Rom. xij.

The Gospell.

THe father and mother of Jesus wente to Hierusalem after the custome of the feaste day. And when they had fulfylled ỹ dayes, as they returned home, the childe Jesus abode styll in Jerusalem, and his father and mother knew not of it, but they suppolinge him to haue bene in the company, came a daies iorney and sought him amonge their kinsfolke and acquaintaunce. And when they found him not, they went backe agayne to Jerusalem, and sought hym. And it fortuned that after thre dayes, they found him in the temple, sitting in the middes of the doctours, hearing them and posing thē And all that hearde him, were astonied at his vnderstandynge, and answeres. Luc. ij.

And when they sawe him, they maruayled, and his mother sayd vnto him. Sonne, why hast thou thus dealt with vs? Beholde thy father & I haue sought the sorowyng. And he saide vnto them: how happened it that ye sought me? Wist ye not that I must go about my fathers businesse? And they vnderstode not that saiyng, which he spake vnto them and he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these saiynges together in her herte. And Jesus prospered in wisedome and age, and in fauour with god and men.

¶ The second sonday

THe foole hath sayde in his hearte: there is no God. Dixit insipiens. psal. xiiij.
They are corrupt & become abhominable in their doinges, there is not one that doth good, no not one

The lorde loked doune from heauen vpon the childzen of men, to se if there were any that would vnderstand, and seke after god

But they are all gone out of the way, they are altogether become abhomynable, there is none that doth good (no not one.)

Their throte is an open sepulchre: with their tongues they haue deceiued, the poyson of Aspes is vnder their lyppes

Their mouth is full of cursynge and bytternes: their feete are swyft to shede bloud

Destruction and vnhappines is in their waies: and the way of peace haue they not knowen: there is no feare of god before their eyes

Haue they no knowledge that they are al such workers of mischief, eating vp my people as it were bread, and call not vpon the lord

There were they brought in great feare (euen where no feare was) for god is in the generation of the righteous

As for you, ye haue made a mocke at the counsail of ỹ poore: because he putteth his trust in the lord

Who shall geue saluation vnto Israel, out of Sion? when the lorde turneth the captiuitie of his people, then shall Jacob reioyce, and Israel be glad.

Glory be to the father, and to the sonne &c.

As it was in the begynnyng &c.

The Collect.

ALmyghtye and euerlastyng god, which doest gouerne al thynges in heauen and earthe: mercifullye heare the supplycations of thy people, and graunt vs thy peace all the dayes of our lyfe

The Epistle.

Rom. xii. SEyng that we haue dyuers giftes accordinge to the grace that is geuen vnto vs, if a man haue the gyft of prophecy let him haue it, that it be agreyng to the fayth. Let him ỹ hath an office, waite on his office. Let hym ỹ teacheth, take hede to his doctrine. Let him that exhorteth geue attendaunce to his exhortatiō. If any man geue, let hym do it with synglenes. Let hym that ruleth, do it with dilygence. If any man shew mercy, let him do it with cherefulnes. Let loue be without dissimulation. Hate that which is euyll, and cleaue vnto that whiche is good. Bee kynde one to an other, with brotherly loue. In geuinge honor, go one before an other. Be not slouthfull in the busynes which ye haue in hand. Be feruente in spirite. Apply your selues to the tyme. Reioyce in hope: be pacient in tribulation. Continue in prayer, distribute vnto the necessitie of ỹ sainctes. Be ready to harboure. Blesse them whiche persecute you: blesse, I say, and curse not. Be mery with them that are mery e: wepe also with thē that wepe, be of lyke affection one towardes an other. Be not hygh minded but make your selues equall to them of the lower sorte.

The Gospell.

And

AND the third day was there a mariage in Cana, a citie of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And when the wine fayled, the mother of Jesus sayde vnto hym: they haue noo wyne. Jesus said vnto her: woman, what haue I to do with the? Mine houre is not yet come. His mother sayd vnto the ministers: whatsoeuer he saith vnto you, do it. And there were standyng there. vi. water pottes of stone, after the maner of purifiyng of the Jewes, conteinyng ii. or. iii. fyrkyns a piece. Jesus sayd vnto theym: fyll the water pottes with water. And they fylled them them vp to the brymme. And he said vnto them: drawe out now, and beare vnto the gouernoure of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wyne, and knew not whence it was (but the ministers whiche drew the water, knew) he called the bridegrome, and said vnto hym. Euery man at the begynning doth set fourth good wyne, and when men be dronke, then that which is worse, but thou hast kepte the good wine vntyll now. This begynnyng of myracles, did Jesus in Cana of Galile, and shewed his glorie, and his disciples beleued on hym. Ihon.ii.

The thyrd Sonday

LORDE whoo shall dwel in thy tabernacle who shal reste vp on thy holy hyll Domine quis habitabit. Psal.xv.

Euen he that leadeth an vncorrupt lyfe, and doth thee thynge whiche is right, and speaketh the truth from his hearte

He ỹ hath vsed no deceit in his tongue: nor done euyll to his neighbour, and hath not slaundered his neighbours

He that setteth not by hym selfe, but is lowly in his owne eyes, and maketh much of them that feare the lord

He that sweareth vnto his neighboure, and disappointeth hym not, though it were to his owne hynderauuce

He that hath not geuen hys money vnto vsery, nor taken rewarde a gaynst the innocente

Who so doth these thinges, shall neuer fal

Glory be to the father and to the sonne &c.

As it was in the beginninge. &c.

The Collecte

ALmyghtie and euerlastyng God, mercifully loke vpon oure infyrmyties, and in al our daungiers and necessities, stretch fourth thy ryght hand to helpe and defend vs, through Christ our lord.

The Epistle.

BE not wise in your owne opinions, recompence to no man euil for euill. Prouide afore hande, thinges honest, not onely before God, but also in the sight of al mē. If it be possible (as much as is in you) lyue peaceably with al men. Derelye beloued, auenge not your selues, but rather geue place vntoo wrathe. For it is writtē: vengeaunce is myne, I wyll reward saith the Lord. Rom.xii.

Therefore

Therfore, if thyne enemye hunger, feede hym, if he thirste, geue hym drynke. For in so doynge, thou shalte heape cooles of fyre on his heade. Be not ouercome of euyll, but ouercome euyll with goodnes.

The Gospell.

Mat. viii. When he was come downe from the mountaine, much people folowed hym. And behold there came a Lepre and worshipped hym, saiyng. Maister, if thou wylt, thou canste make me cleane. And Jesus put forth his hand, and touched hym, saiyng. I wyll, be thou cleane, and immediatly hys leprosy was clensed. And Jesus sayd vnto hym, tell no man, but go and shew thy selfe to the priest, and offer the gyfte (that Moses commaunded to be offered (for a wytnes vnto them

And when Jesus was entred intoo Capernaum, there came vntoo hym a Centurion, and besought hym saiyng. Maister, my seruaunt lyeth at home sycke of the palsey, and is greuously payned. And Jesus saide, when I come, I wyll heale hym. The Centurion answered and saide. Syr, I am notte worthye that thou shouldeste come vnder my roofe: but speake the word onely, and my seruaunt shall be healed. For I also am a man subiect to the auctoritie of an other, and haue souldiers vnder me: and I say to this man go, and he goeth: and to an other man, come, and he commeth: and to my seruaunt, do this, and he doeth it. When Jesus heard these wordes, he merueyled: and saide to theym that folowed hym. Verely I say vnto you, I haue not found so greate faith in Israel. I say vnto you that many shal come from the East, and West, and shall rest with Abraham, and Isaac, and Jacob in the kyngedome of heauen: but the chyldren of the kyngdome shall be cast out into vtter darkenes, there shalbe wepyng, and gnasshyng of teeth. And Jesus said vnto the Centurion. Go thy waye, and as thou beleuest, so be it vnto the, and his seruaunt was healed in the selfe same houre.

¶ The. iiii. Sonday.

Quare fremuerunt gẽtes Psal. ii.

Why do the heathen so furyously rage together? Why doo the people ymagyn a vayne thinge

The kynges of the earth stande vp, and the rulers take counsayle together, agaynste the lorde and agaynste hys annoynted

Let vs breake their bandes a sonder, and caste awaye their cordes from vs

He that dwelleth in heauen, shall laugh them to scorne: the lorde shal haue them in derision

Then shall he speake vnto them in his wrathe, and vex them in hys sore displeasure

yet haue I set my kyng vpon my holy hyll of Sion.

I wyll preache the law, whereof the lord hath said vntoo mee, thou art my sonne, this day haue I begotten the

Desyre of me, and I shal geue the, the heathen for thyn inheritaunce, and the vttermost partes of the earth, for thy possession

Thou

Thou shalte bruse them with a rod of yron: and breke them in peces lyke a potters vessell

Be wyse now therefore O ye kynges: be learned ye that are iudges of the earth

Serue the lord in feare: and reioyce (vnto hym) with reuerense

Kysse the sonne, least he be angrye, and so ye perysshe from the right waye: if his wrathe bee kyndled (yea but a litle) blessed are all they that put their trust in hym

Glory be to the father and to the sonne, and to the &c.

As it was in the begynnyng, is now, and euer shalbe: world without ende. Amen.

The Collect.

GOd which knowest vs to be set in the mydd est of so many & great daungers, that for mannes frailnes, we can not alwaies stand vp rightly: Graunt to vs the healthy of bodie and soule, that all those thinges which we suffre for synne, by thy helpe, we maye wel passe and ouercome, through Christ our lord

The Epistle.

LEt euery soule submytte him selfe vnto the aucthorytye of the hygher powers, for there is no power but of God. The powers that be, are ordayned of god, whosoeuer therefore resisteth power, resisteth the ordinaunce of God: But they that resist, shal receyue to them selues dampnation Roma. xiii.

For rulers are not fearefull to them that do good, but to them that do euyll. Wylte thou be without feare of the power: do well then, and soo shalt thou be praysed of the same: for he is the minister of God, for thy wealth. But and if thou do that whiche is euyll, then feare, for he beareth not the swerd for naught: for he is the minister of god, to take vengeaunce on hym that doth euill. Wherfore, ye must nedes obey not only for feare of vengeaunce, but also because of conscience, and euen for this cause paye yee tribute, for they are Goddes ministers, seruyng for the same purpose. Geue to euery man therefore, his dutie: tribute too whome tribute belongeth: custome to whome custome is due: feare to whome feare belongeth: honour to whome honour perteyneth.

The Gospell.

AND when he entred into a shippe his disciples folowed hym And beholde there arose a greate tẽpest in the sea, in somuch that the ship was couered with waues, but he was a slepe, & hys disciples came to hym, & awoke him saiyng Maister saue vs, we perishe. And he sayeth vnto them: why are ye fearefull, O ye of lytle fayth: Then he arose and rebuked the wyndes, and the Sea, and there folowed a greate calme. But the menne merueyled, saiynge. What maner of manne is this, that both wyndes and sea obeye hym: Math. viii.

And

And when he was come to the other syde, into the contrey of the Gergesites, there met hym .ii. possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man myghte go by that way. And behold, they cried oute, saynge. O Jesu, thou sonne of God, what haue we to do with the? Art thou come hither, to torment vs before the tyme? And there was a good way of from thē, a heard of many swyne fedyng. So the deuils besought hym saynge. If thou caste vs out, suffre vs to go into the heard of swyne. And he said vnto them: go your waies. Then went they out and departed into the heard of swine And behold, the whole hearde of swyne was caried hedlonge into the sea, and perished in the waters. Then they that kept thē fled, & wente their wayes into the citie, and told euery thyng, and what had happened vnto the possessed of the deuyls, And behold, the whole citie came out to mete Jesus: and when they saw him, they besought hym that he would depart out of their costes.

¶ The .v. Sonday.

Exaudiat te dominus Psal. xx.

THe lord heare the in the day of trouble: the name of the god of Jacob, defend the

Send the helpe from the Sainctuary: and strength the out of Sion

Remembre all thy offerynges: and accept thy brent sacrifice.

Graunt the thy hertes desyre: and fulfyll all thy mynde.

Wee wyll reioyce in thy saluation, and triumphe in the name of the Lord our God, the lord perfourme all thy petitions, now know I that the lord helpeth his annoynted, and wyll heare hym from his holy heauen: euen with the wholsome strength of his right hand

Some put their trust in Chariotes, and some in horses: but we wyll remembre the name of the lord our god

They are brought downe, and fallen: but we are risen and stande vpryght.

Saue lord, and heare vs O kyng of heauen, when we call vpon the.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnyng, is now, and euer shalbe: world without ende. Amen.

The Collecte.

LOrd we beseche the to kepe thy church and houshold continually in thy true religion: that they which do leane only vpon hope of thy heauenlye grace, may euermore be defended by thy myghtye power, through Christe our lord.

The Epistle

PUt vpon you as the electe of god,tender mercye,kyndenes humblenes of mynde,mekenes,longe suffrynge,forbearyng one an other,and forgiuinge one another,yf any man haue a quarel agaynst an other:as Christ forgaue you,euen so do ye Aboue all these thinges,put on loue,whiche is the band of perfectnes. And the peace of god rule in youre hertes,to the which peace ye are called in one body:And se that ye be thankefull. Let the wordt of christ dwell in you plenteously,with all wysedome. Teache and exhort your owne selues in Psalmes and hymnes, and spirituall songes: singynge with grace in your hertes,to the lorde. And whatsoeuer ye do in word or dede,do all in the name of the lord Jesu,geuing thankes to God the father by hym. *Colloss. iij.*

The Gospell.

THe kyngdome of god is like vnto a man whiche sowed good sede in his field:but whyle men slept, his enemy came, and sowed taares among the wheate, and went his waye. But when the blade was spronge vp,and had brought fourth frute, then appeared the taares also. So the seruauntes of the housholder,came and said vnto hym Syr,diddest not thou sow good secde in my fielde:From whence then hath it tares:Hee saide vntoo them: the enuious man hath done this. The seruauntes said vnto him. Wilt thou then that we go wede them vp:But he said,nay:least whyle yee gather vp the tares,yee plucke vp the wheate w̄ thē:let both grow together vntill the herueste, & in time of herueste,I wil say to ẏ reapers:gather ye fyrste the tares, and bynd thē together in sheues to be brent,but gather the wheat into my barne *Mat.xiij.*

℣ The.vi.sonday(if there be so many) shall haue the same Psalme Collect,Epistle and Gospell,that was vpon the.v.

¶The Sonday called Septuagesima.

THe Lorde is my shepeheard: therfore can I lacke nothynge
He shall feede me in a grene pasture: and leade me fourth besyde the waters of comfort
He shall conuert my soule:and bringe mee fourthe in the pathes of righteousnes,for his names sake
yea,though I walke through the valley of the shadowe of deathe, I wyll feare no euil,for thou art w̄ me,thy rod and thy staffe comfort me
Thou shalt prepare a table before me, against thē ẏ trouble me: thou hast anoynted my heade with oyle,and my cup shall be full
But thy louyng kyndnes and mercy shall folow me all the dayes of my lyfe:and I wyll dwell in the house of the lord for euer
Glory be to the father,and to the sonne,and to the holy ghost
As it was in the begynnyng,is now,and euer shalbe,world without ende. Amen. *Dominus regit psal. xxiij.*

The Collecte

At the Communion.

O Lord we beseche the fauourably to here the prayers of thy people, that we which are iustly punyshed for our offences: maye be mercyfully delyuered by thy goodnes, for the glory of thy name through Jesu Christ our sauiour: who liueth and reigneth &c.

The Epistle.

i. Cor. ix. Perceyue ye not, how that they whiche runne in a course, run all, but one receyueth the rewarde? So runne that ye may obtayne: Euery man that prouyeth masteries: abstaineth from al thynges. And they do it to obtayne a croune that shall perish but we to obtayne an euerlastyng croune. I therfore so runne, not as at an vncerteine thynge. So fyght I, not as one that beateth the aire but I tame my body and bryng it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away.

The Gospell.

Mat. xx. The kyngdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hyre labourers unto his vineyard. And when ỹ agreemente was made with the labourers for a peny a daye, he sent them into hys vineyard. And he went out about the thyrd oure, and saw other stand idle in the market place, and said vnto theym. Goo ye also into the vineyard, and whatsoeuer is right, I wyll geue you. And they went their way. Againe, he went out about the. vi. and. ix. houre, and did likewise And about the. xi. houre he went out, and found other standynge idle, and sayde vnto them. Why stand ye here all the day idle? They sayde vnto hym: because no man hath hired vs. He saithe vnto them. Go yee also into the vineyard, and what soeuer is ryght, that shall ye receyue.

So when euen was come, the lord of the vineyard said vnto his steward: call the labourers and geue them their hyre, begynnynge at the last, vntyll the fyrst. And when they did come, that came aboute the. xi. houre, they receiued euery man a penny. But when the first came, also, they supposed they should haue receiued more, & they likewise receiued euery man a penny. And when they had receiued it, they murmured agaynste the good man of the house, saiyng. These last haue wrought but one houre, and thou haste made them equall with vs, whiche haue borne the burthen and heate of the daye. But he answered vnto one of them, and sayde. Frende, I doo the no wronge. Diddest thou not agree with mee for a peny? Take that thyne is, and go thy way: I wyll geue vnto thys laste, euen as vnto thee. Is it not lawfull for mee to doo as me lusteth with myne owne goodes? Is thyne eye euyll because I am good? So the laste shalbe fyrste, and the fyrst shalbe laste. For many be called and fewe chosen.

¶ The Sondaye called Sexagesima.

The

THe earth is the lordes, and all that therein is, the compasse of the world, and they that dwell therein *Domini est terra psal. xxiiij.*

For he hath founded it vpon the seas: and prepared it vpon the fludes.

Who shall ascend into the hyll of the lord? or who shall rise vp in his holy place.

Euen he that hath cleane handes, and a pure hert: and that hath not lyft vp hys mynd vnto vanitie, nor sworne to deceiue his neighbour

He shall receiue the blessyng from the Lord, and righteousnes from the God of his saluation

This is the generation of them that seke hym: euē of them that seke thy face, O Jacob

Lyft vp your heades, O ye gates: and be ye lyft vp ye euerlastynge doores, and the kyng of glory shall come in

Who is this kyng of Glory? it is the lord, stronge and myghtie: euen the lord myghtye in battayle

Lyft vp your heades (O ye gates) and be ye lyft vp ye euerlastynge doores, and the kyng of glory shall come in

Who is thys kyng of Glory? euen the lord of hostes, he is the kynge of glorye

Glory be to the father &c.
As it was in the begynnyng &c.

The Collecte

LOrde God, whiche seest that we put our trust in any thynge that we do: mercifully graunt that by thy power, we may be defended agaynst all aduersitie, through Jesus Christ our lord

The Epistle.

I Suffre fooles gladly, seing your selues are wise: For ye suffer if a man bryng you in bondage, if a man deuoure, if a man take, if a man exalt him selfe, if a man smite you on the face. I speake as cōcernyng rebuke, as though we had bene weake in this behalfe. Howe beit wherein soeuer anye man dare bee bolde (I speake folyshly) I dare be bold also. They are Hebrues, euen soo am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake as a foole) I am more. In labours more aboundant, In strypes aboue measure, In prison more plenteously, In death ofte. Of the Jewes fyue tymes receyued I. xl. stripes saue one. Thryse was I beaten with roddes. I was once stoned. I suffered thryse shipwracke. Nyghte and daye haue I bene in the deepe sea. In iourneyng often, in parels of waters, in parels of robbers, in ieoperdies of myne owne nation, in ieoperdyes among the heathen, in parels in the citie, in parels in wyldernes, in parels in the sea, in parels among false brethren, in labour and trauaile, in watchynges often, in hunger and thirst, in fastynges often, in cold and *ij. Cor. xj.*

in nakednes: beside these thinges which outwardely happen vnto me. I am combred daily, and do care for al congregations. Who is weake and I am not weake? Who is offended, and I burne not? If I muste nedes boast I will boast of the thinges that concerne mine infirmities The god and father of our lord Jesus Christ which is blessed for euermore, knoweth that I lye not

Luc. viij.

The Gospell

When much people were gathered together, and were come out of all Cities, he spake by a similitude. The sower went out to sow his seede: and as he sowed, some fell by ỹ way syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and as sone as it was spronge vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprange vp with it, and choked it. And some fel on good grounde, and spronge vp, and bare frucyte an hundred folde. And as he said these thynges, he cryed: he that hath eares to heare, let hym heare. And his disciples asked hym, saying, What maner of similitude is this? And he said, vnto you it is geuen to know the kingdome of god, but to other by parables, that when they see, they should not se and when they heare, they should not vnderstand. The parable is this The sede is the word of God: those that are beside the waye, are they that heare: then commeth the deuill and taketh the worde out of their hertes, least they should beleue, and bee saued. They on the stones, are they which when they heare, receiue the word with ioy, and these haue no rotes, which for a whyle beleue, and in time of temptation, go away And that which fell amonge thornes, are they, whiche when they haue heard, go fourthe and are choked with cares and riches, and voluptuous lyuyng, and bryng fourth no frute. That whiche fell in the good grounde, are they which with a pure and good herte, heare the worde and kepe it, and bringe fourth frute through pacience

¶ The sonday called Quadragesima.

Iudica me domine psal xxvi.

Be thou my iudge (O Lord) for I haue walked inuocently my truste hath bene also in ỹ Lord, therfore shall I not fal

Examyne me, O Lorde, and proue me: try out my raynes and my hert

For thy louyng kyndnes is before myne eies: and I will walke in thy truth

I haue not dwelte with vaine persons: neither will I haue felouship with the deceiptfull.

I haue hated the congregation of the wycked, and wyll not sytte amonge the vngodly

I wyll walsh my handes in innocency, O Lord: and so wyll I go to thyne alter

That I may shew the voice of thankesgeuyng: and tell of thy wonderous workes

Lorde

Lorde, I haue loued the habitation of thy house: and the place where thyne honour dwelleth

O shut not vp my soule with the synners: nor my life with the bloud thyrstye.

In whose handes is wickednes: & their ryght hand is full of gyftes

But as for me I wyll walke innocently: O lord delyuer me, and be mercifull vnto me

My fote standeth right: I wyl prayse the lord in the congregations

Glory be to the father &c.

As it was in the begynninge. &c.

The Collecte

O Lorde whiche doste teache vs, that all our doinges without charitie are nothyng worth: send thy holy ghost, and poure into our hertes, that moste excellent gyfte of Charitie, the very bonde of peace and all vertues, without the which whosoeuer liueth, is counted dead before the: Graunt this, for thy onelye sonne Jesus Christes sake

The Epistle.

THough I speake with the tongues of men and of Aungels, and haue no loue, I am euen as soundinge brasse, or as a tynclynge Cimball. And though I could prophecye, and vnderstand all secretes, and knowledge: yea, if I haue all fayth, soo that I coulde moue mountaynes out of their places, and yet haue noo loue, I am nothynge. And though I bestow all my goodes to fede the poore, and though I gaue my body, euen that I burned, and yet haue no loue, it profiteth me nothynge. Loue suffereth longe, and is curteous: loue enuieth not: loue doth not frowardlye, swelleth not, dealeth not dishonestlye: seketh not her owne: is not prouoked to anger, thynketh none euyll: reioyseth not in iniquitie: but reioiseth in the truth suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophecyng fayle, eyther tongues cease, or knowledge vanisshe away: yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecyng is vnperfecte. But when that which is perfect, is come, then that which is vnperfect, shall be done away. When I was a chyld, I spake as a chyld, I vndrrstode as a child, I ymagined as a chylde. But as sone as I was a man, I put away chyldishnes. Now we see in a glasse, euen in a darke speakyng, but then shal we see face to face. Now I know vnperfectlye, but then shall I knowe euen as I am knowen. Now abideth faithe, hope, and loue, euen these thre, but the chief of these is loue. *i. Cor. xiij.*

The Gospell.

IEsus toke vnto hym the .xii. and saide vnto them. Beholde, we go vp to Jerusalem, and all shal be fulfylled that are writen by the Prophetes, of the sonne of man. For he shalbe deliuered vnto the Gentyles, and shalbe mocked and dispiteful- *Luc. xviij.*

despitefully intreated and spitted on. And when they haue scourged him, they will put him to deathe, and the third day he shal ryse againe. And they vnderstode none of these thinges. And thys saying was hid from them, so that they perceiued not the thinges which were spoken. And it came to passe that as he was come nigh vnto Hierico, a certeine blynd man sate by the hye way side begging: And when he heard the people passe by, he asked what it mente. And they sayde vnto hun that Jesus of Nazareth passed by. And he cried saiyng: Jesu thou sonne of Dauid, haue mercy on me. And they which went before rebuked hym, that he shoulde holde his peace. But he cried so muche the more, thou sonne of dauid, haue mercye vpon me. And Jesus stode styll and commaunded hym to be brought vnto hym. And when he was come nere, he asked him saying, what wilt thou that I do vnto thee? and he saide: Lord, that I may receiue my syght. And Jesus said vnto him, receiue thy syght, thy faith hath saued the. And immediatly, he receyued hys syght, and folowed hym, praisyng God. And all the people, when they saw it, gaue praise vnto God.

The first day of Lent, commonly called Ashwednesdaye.

Domine ne pfal. vi.

LOrde, rebuke me not in thyne indignation: neither chasten me in thy displeasure

Haue mercy vpon me O Lorde: for I am weake, O lorde heale me, my bones are vexed.

My soule also is sore troubled: but Lorde how longe wilt thou punyshe me?

Turne the, O Lorde, and delyuer my soule: Oh saue me for thy mercies sake

For in death no man remembreth the, and who wyll geue the thankes in the pyt

I am weary of my groning, euerye night washe I my bed, & water my couche with my teares

My beutye is gone for verye trouble, and worne awaye because of all myne enemyes

Away from mee all ye that worke vanitie, for the lorde hath heard the voyce of my weppynge

The Lorde hath heard my petition, the lord wyll receiue my praier

All myne enemyes shall be confounded and sore vexed, they shalbe turned backe, and put to shame sodainly.

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte

ALmyghtie and euerlastyng god, which hatest nothynge that thou hastemade, and doste forgeue the synnes of all them that be penitente: Create and make in vs, newe and contrite hertes, that wee worthe

worthely lamentyng our synnes, and knowledgyng our wretchednes maye obtayne of the, the god of mercye, perfect remyssion and forgeue nes, through Jesus Christ.

The Epistle.

TUrne you vnto me with all your hertes, with fastinge, weepynge and mournynge: rent your hertes, and not your clothes. Turne you vnto the Lorde your God, for hee is gracious and mercifull, longe sufferynge, and of greate compassion and readye to pardon wickednes. Then (no doubte) he also shall turne and forgeue, and after his chastenyng, he shall let your increase remain for meate and drynke offerynges vnto the lorde your god. Blow oute with the trompet in Sion, proclayme a fastynge, call the congregation and gather the people together: warne the congregation, gather the Elders, brynge the chyldren and sucklynges together. Let the bridegrome go fourth of his chaumber, and the bryde out of her closet. Let the priestes serue the lorde betwene the Porche and the alter, weping and saiyng: be fauourable, O Lorde, be fauourable vnto thy people: let not thine heritage be brought to such confusion, least the heathen be lordes there of. Wherefore should they say amonge the heathen: where is now their God. Ioel.ij.

The Gospell.

WHen ye faste, be not sad as hipocrytes are, for they disfygure their faces, that it may appere vnto men how that they fast Uerely I saie vnto you, they haue their rewarde. But thou when thou fastest annoynte thyne heade, & washe thy face that it appere not vnto men, how that thou fastest: but vnto thy father which is in secrete, and thy father which seeth in secrete, shall rewarde the openly. Lay not vp for your selues treasure vpon earth, where the ruste and moth doth corrupte, and where theues breake through and steale. But laye vp for you, treasures in heauen where neither rust nor moth doth corrupte, & where theues do not breake through nor steale. For where your treasure is, there wyll your hertes be also. Math.vi.

¶ The first Sonday in Lente

BLessed is he, whose vnrighteousnes is forgeuen: & whose synne is coucred

Blessed is the man vnto whome the lorde imputeth no synne: and in whose spirite there is no guyle

For whyle I helde my tongue, my bones cõsumed a way through my dayly complaynynge

For thy hande is heauy vpon me both day and nyght, and my moisture is lyke the drought in Somer Beati quorũ Psal.xxxii

I wyll knowledge my synne vnto the, and myne vnrighteousnes haue I not hyd.

I sayd, I wyll confesse my sinnes vnto the lorde, and so thou forgauest the wickednes of my sinne.

For this shall euery one that is godly, make hys prayer vnto the, in a time when thou maiste be found but in the great water fludes, they shall not come nye hym.

Thou art a place to hide me in, thou shalt preserue me from trouble thou shalt compasse me aboute with songes of delyueraunce

I will informe the and teache the in the waie wherein thou shalt go: and I wil guide the with mine eye

Be ye not like horse & Mule, whiche haue no vnderstandinge, whose mouthes muste be holden with byt and bridle, least they fall vpon the

Great plagues remayne for the vngodlye: but who so putteth hys truste in the lorde, mercy imbraceth hym, on euery syde.

Be glad O ye righteous, and reioyce in the lord, and be ioyfull all ye that are of true heart.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, and is now, and euer shalbe world with out ende. Amen.

The Collecte.

O Lorde which for our sake dideste faste fortie dayes and fortie nyghtes: Geue vs grace to vse suche abstinence, ỹ our flesshe beyng subdued to ỹ spirite, we maye euer obay thy motions in righteousnes and true holynes, to thy honoure and glory. which liuest and reignest, &c

The Epistle.

ij. Cor. vi. WE as helpers exhorte you, that ye receiue not the grace of God in vaine. For he saith, I haue heard the in a time accepted, and in ỹ day of saluation haue I succoured the. Beholde now is that accepted tyme, Beholde now is that daye of saluation. Let vs geue no occasion of euyll, that in our office be found no faute, but in all thynges let vs behaue our selues as the Ministers of God. In muche pacience, in afflictions, in necessities, in anguishes, in strypes, in prysonmentes, in stryfes, in labours, in watchinges, in fastinges, in purenes, in knowledge, in long suffryng, in kyndnes, in the holy ghost, in loue vnfained, in the word of truth, in the power of god, by the armour of righteousnes, of the right hande and on the lefte, by honour and dishonour, by euyll reporte and good report, as deceiuers and yet true, as vnknowen and yet knowen, as dyyng, and behold we lyue, as chastened and not kylled, as sorowynge and yet alway mery, as pore & yet make manye riche, as hauyng nothyng, & yet possessyng all thinges

The Gospell.

Then

THen was Jesus led away of the spirite into wildernes, to be tempted of ỹ deuyl. And when he had fasted .xl. daies & .xl. nightes, he was at ỹ last an hungred. And when ỹ tempter came to him, he sayde. If ỹ be the sonne of god, commaund ỹ these stones be made breade. But he answered and sayde, it is written man shall not lyue by bread onely, but by euery word that proceadeth out of the mouth of god. Mat. iiij.

Then the deuyll taketh hym vp into the holy Citie, and setteth hym on a pinacle of the temple, and saith vnto hym. If thou bee the sonne of God, cast thy selfe downe hedlonge. For it is written: he shall geue his Aungels charge ouer the, and with their handes they shall hold the vp least at any tyme thou dasche thy fote againste a stone. And Jesus said vntoo hym. It is written agayne: Thou shalte not tempte the Lorde thy God.

Agayne the deuill taketh him vp into an exceadynge high mountayne and sheweth him al the kyngdomes of the worlde and the glory of thē, and sayde vnto hym, al these will I geue the, if thou wilte fall doune & worshippe me. Then sayth Jesus vnto hym. Auoide Sathan, for it is writen thou shalt worshippe the lorde thy god, and hym only shalt thou serue. Then the deuyll leaueth him, and behold, the Aungels came and ministred vnto hym

The second Sonday

OVt of the depe haue I called vnto the O Lorde, heare my voice Deprofundis psal. C.xxx.

Oh let thyne eares consyder well, the voyce of my complaynte

If thou lorde wylt be extreame to marke what is done amysse, Oh lord, who may abyde it.

For there is mercy with the, therfore shalt thou be feared.

I loke for the lorde, my soule dothe wayte for hym, in his worde is my truste

My soule flyeth vnto the lorde before the morynynge watch: I saye before the morynynge watch

O Israel trust in the lorde, for with the lorde is mercy and with him is plenteous redemption

And he shal redeme Israel from all hys sinnes

Glory to the father, and to the sonne, and to the holy ghost

As it was in the begynnyng, and is now, and euer shall bee, worlde without ende. Amen

The Collecte

ALmyghtie god whiche doest see that we haue no power of our selues, to helpe our selues, kepe thou vs both outwardly in our bodies, and inwardlye in our soules, that we maye be defended from all aduersities, which may

maye happen to the body, and from all euyll thoughtes whiche mays assault and hurte the soule, through Jesus Christ. Amen

The Epistle.

1. Tess. iiij.

WE beseche you brethren, and exhorte you by the lorde Jesus, that ye encreace more and more, euen as ye haue receiued of vs, how ye oughte to walke and to please God. For ye know what commaundementes wee gaue you, by oure lorde Jesu Christ. For this is the will of God, euen your holynes, that ye should absteyne from fornication, and that euery one of you, shoulde know how to kepe his vessell in holines and honour, and not in the lust of concupiscence, as do the heathen, which know not God: that no man oppresse and defraud his brother in bargainyng: because that the lord is the auenger of all such thynges, as we told you before, and testified. For God hath not called vs vnto vnclennes, but vnto holines. He therfore that dispiseth, dispyseth not man, but god, which hath sent his holy spirite among you

The Gospell.

Math. xv.

IEsus wente thence, and departed into the coostes of Tyre and Sidon, and beholde, a woman of Canaan (whiche came out of the same costes) cryed vnto him saiynge, haue mercy on me, O lorde, thou sonne of Dauid. My daughter is pitiously vexed with a deuyll. But he answered her nothynge at all. And his disciples came and besought him saiyng, send her awaye for she cryeth after vs. But he answered and sayd: I am not sent but to the loste sheepe of the house of Israel. Then came shee, and worshipped hym saiyng. Lord, helpe me. He answered and saide: it is not mete to take the chyldrens bread and cast it to dogges. She answered and saide: truth Lord, for the dogges eate of the crommes whiche fall from their maisters table. Then Jesus answered and said vnto her. O woman, great is thy faith, be it vnto the euen as thou wylte. And her daughter was made whole euen at the same tyme.

¶ The. iii. Sondaye

Iudica me deus. Psal. xlij

GEue sentence with me (O god) and defende my cause agaynst the vngodly people, Oh delyuer me from ỹ deceiptful & wicked man

For thou art the god of my strength, why hast thou put me frō the, and why go I so heauely, while the enemy oppresseth me

Oh, sende out thy lyght and thy truth, that they may leade me, and bryngе me vnto thy holy hyl, and to thy dwellinge

And that I may goo vnto the alter of God, euen vntoo the GOD of my ioye and gladnes, and vpon the harpe wyll I geue thankes vnto the (O God) my God

why

Why arte thou heauy (O my soule) and why arte thou so disquieted within me?

O put thy truste in god: for I wyll yet geue hym thankes whiche is the helpe of my countenaunce, and my God

Glory be to the father &c.

As it was in the begynninge. &c.

The Collecte

WE beseche the almyghtie God, loke vpon the hertye desyre of thy humble seruauntes, and stretch fourth the ryght hande of thy maiestye, to be our defence, against all our enemyes: throughe Jesus Christ our Lorde

The Epistle.

BE you the folowers of god as dere children, and walke in loue, euen as Christe loued vs, and gaue hym selfe for vs, an offeryng and sacrifice, of a swete sauour to God. As for fornycation and all vnclennes or couetousnes, let it not be once named amonge you, as it becommeth sainctes: or fylthynes or folysshe talkynge or iestynge, whiche are not comely, but rather geuyng of thankes. For this ye know, that no whoremonger, either vncleane person or couetous person (whiche is a worshypper of ymages) hath any inheritaunce in the kyngdome of Christ, and of God Let no man deceiue you, w̄ vaine wordes. For because of such thinges commeth the wrath of god, vpon the children of disobedience. Be not ye therefore companions of them: ye ware sometyme darkened, but now are ye lyght in the lorde: walke as chyldren of light, for the fruite of the spirite consisteth in all goodnes and righteousnes, and truth. Accept that whych is pleasynge vnto the lorde: and haue no felowshyp with the vnfrutefull workes of darkenes, but rather rebuke them. For it is a shame, euen to name those thynges which are done of them in secrete: but all thynges whē they are brought furth by ỹ lyght, For what soeuer is manifest, ỹ same is lyght: wherfore he saith, awake thou that slepest, and stande vp from death: and Christ shall geue the lyght.

Ephe. v.

The Gospell.

IEsus was castynge out a deuyll that was dombe. And when he had cast out the deuyll, the dombe spake, & the people wondered. But some of them sayd, he casteth out deuils through Belzebub the chiefe of the deuyls. And other tempted him & required of him a signe from heauen But he knowing their thoughtes sayde vnto them: Euery kyngdome deuided against it selfe, is desolate and one house doth fall vpon an other. If Sathan also be deuided against hym selfe, how shal his kyngdome endure? Because ye say that I cast out deuils through Belzebub.

If I by the helpe of belzebub cast out Deuylles: by whose helpe doo your

Luc. xi.

your childrey cast them out. Therfore shal they be youre iudges. But yf I with the fynger of god, cast out deuils, no doubt the kyngedom of god is come vpon you. When a strong man armed, watcheth his house the thynges that he possesseth, are in peace. But when a stronger then he, commeth vpon hym, he taketh from hym all his harnes (wherin he trusted) and deuideth his goodes. Hee that is not with me, is againste mee. And he that gathereth not with me, scattereth abrode. When the vncleane spirite is gone out of a man, he walketh through drye places, sekyng rest. And when he fyndeth none, he saith. I wyll returne again into my house, whence I came out. And when he commeth, he fyndeth it swepte and garnisshed. Then goeth he and taketh to hym. vii. other spirites, worse then hym selfe: and they entre in, and dwell there. And the ende of that man is worse then the begynnyng

And it fortuned that as he spake these thinges a certein woman of the companye, lifte vp her voice, and said vnto hym. Happye is the wombe that bare the, and the pappes whiche gaue the sucke. But he saide: yea, happy are they that heare the word of god, and kepe it

The .iiii. Sondaye.

Deus noster refugium. psal. xlvi.

GOd is our hope & strength, a very present helpe in trouble

Therfore wil not we feare, though the earth be moued and though the hylles be caried in the myddest of the sea

Though ỹ waters thereof rage, and though the mountaynes shake at the tempest of the same

The ryuers of the fludde thereof, shall make glad the cytie of god, the holy place of the tabernacle of the most hyghest

God is in the mydedst of her, therfore shall she not be remoued: god shall helpe her and that rygh t early

The heathen make much a doo, and the kyngdomes are moued: but god hath shewed his voyce, and the earth shall melt away

The Lord of hostes is with vs, the God of Jacob is our refuge

O come hyther and behold the workes of the lord what destructiō he hath brought vpon the earth

He maketh warres to cease in all the worlde, hee breaketh the bowe and knappeth the speare in sonder, and burneth the Chariotes in the fyer.

Be still then and know that I am God, I wylbe exalted among the Heathen, and I wyl be exalted in the earth

Glory be to the father &c.

As it was in the begynninge. &c.

The Collecte

GRaunt we beseche the almighty god, that we which for our euyll dedes are worthely punyshed: by the comforte of thy grace maye mercifully be releued, throughe our Lorde Jesus Christe

The Epistle.

Tell

Tell me (ye that desyre to be vnder the lawe) do ye not heare of the law? For it is written that Abraham had two sonnes, the one by a bondmayde, the other by a fre woman: yea, and he which was borne of ỹ bonde woman, was borne after the flesh, but he which was borne of the fre woman, was borne by promise. Which thinges are spoken by an allegory. For these are two testamentes, the one from the mount Sina, which gendreth vnto bondage, whiche is Agar. For mounte Sina is Agar in Arabia, and bordreth vpon the citye, whiche is now called Jerusalem, and is in bondage with her chyldren. But Jerusalem, which is aboue, is free, which is the mother of vs all. For it is written, reioyce thou baren that bareste no chyldren breake fourth and crye, thou that trauailest not. For the desolate hath manye moo chyldren then thee whiche hath an husband. Brethren, we are after Isaac the chyldrē of promise. But as then, he that was borne after the flesshe, persecuted him that was borne after the spirite. Euen so is it now. Neuertheless, what saithe the scripture? Put awaye the bonde woman and her sonne. For the sonne of the bonde woman, shall not be heire with the sonne of the free woman. So then brethren, wee are not chyldren of the bonde woman, but of the free woman. Cals.iiij.

The Gospell

Iesus departed ouer the sea of Galile, whiche is the sea of Tiberias, and a great multitude folowed hym, because they saw his miracles which he did on them that were diseased. And Jesus went vp into a mountayne, and there hee sate with his Disciples. And Easter a feaste of the Jewes, was nye. When Jesus then lyfte vp his eyes and sawe a great company come vnto hym, he saith vnto Philip: whence shall wee bye bread, that these may eate? This he saide to proue hym, for he himselfe knew what he woulde do. Philip answered hym: two hundred peniworth of bread are not sufficient for them, that euery man may take a lytle. One of his disciples (Andrewe, Simon Peters brother) saith vnto hym. There is a lad here whiche hath fyue barley loues and two fysshes: but what are they among so manye? And Jesus sayde. Make the people syt downe. There was muche grasse in the place: so the men sate downe, in nombre about fiue thousand. And Jesus toke the bread and when he had geuen thankes, he gaue to his disciples, and the Disciples to them that were sette downe: and lykewyse of the fysshes as much as they woulde. When they had eaten ynough, he said vnto hys disciples: gather vp the broken meate which remayneth, that nothyng be loste. And they gathered it together, and fylled .xii. baskettes with the broken meate of the fyue barley loues, which broken meate remayned vnto theim that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde. This is of a truth the same prophet that should come into the worlde. Ihon. vi.

¶ The.v. Sonday.

Deus in nomine tuo. Psal.liij.

SAue me (O god) for thy names sake, and auenge me in thy strength

Heare my prayer (O God) and herken to the wordes of my mouth

For straungers are risen vp agaynste me and tirantes (which haue not god before their eyes) seke after my soule

Beholde, god is my helper: the lorde is with them that vpholde my soule.

He shall rewarde euyll vnto myne enemies: destroye thou them in thy truth

An offringe of a free hert wyll I geue the, and prayse thy name (O lorde,) because it is so comfortable

For he hath delyuered me out of al my trouble, & myne eie hath sene his desire vpon myne enemyes

Glory be to the father, and to the sonne &c.

As it was in the begynnyng &c.

The Collect.

WE beseche the almyghtye GOD, mercifullye too looke vpon thy people: that by thy great goodnes, they may be gouerned and preserued euermore, both in body and soule through Jesus Christ our lorde.

The Epistle.

Hebre. ix.

CHrist beyng an high priest of good thinges to come, came by a greater and a more perfecte tabernacle, not made with handes, that is to say: not of this buyldyng, neither by the bloud of gootes and calues, but by his owne bloud, he entred in once into the holy place, and found eternall redemption.

For if the bloude of Oxen and of gootes, and the asshes of a yonge Cowe, when it was sprinkled, purifieth the vncleane, as touchynge the purifyng of the flesshe: how much more shall the bloud of Christ (which through the eternall spirite, offered hym selfe without spot to GOD) pourge your conscience from dead workes, for to serue the liuyng god And for this cause is he the mediator of the newe testamente: that thorow death which chaunced for the redemption of those transgressions that were vnder the first testament, they which are called, myghte receiue the promes of eternall inheritaunce.

The Gospell

Ihon. viij.

WHich of you can rebuke me of sinne? If I say the truth, why do ye not beleue me? He that is of god, heareth Goddes worde: ye therfore heare them not, because ye are not of God.

Then

Then answered the Jewes, and said vnto him: saye wee not well that thou art a Samaritan, and haste the deuyll. Jesus answered. I haue not the deuil, but I honor my father, and ye haue dishonored me. I seke not mine owne prayse: there is one that seeketh and iudgeth. Uerelye verely, I say vnto you: If a man kepe my saiyng, he shal neuer se death Then saide the Jewes vnto hym. Now knowe we that thou haste the deuyll. Abraham is dead, and the Prophetes, and thou saiest: If a man kepe my saiyng, he shall neuer tast of death. Art thou greater then our father Abraham which is dead (And the Prophetes are dead) whome makest thou thy selfe. Jesus answered: If I honour my selfe, myne honour is nothynge. It is my father that honoreth me, which ye saye is your god, and yet ye haue not knowen hym: but I know hym. And yf I say I know hym not, I shalbe a lier lyke vnto you. But I know him and kepe his saiyng: your father Abraham was glad to se my day, and he sawe it and reioysed. Then said the Jewes vntoo hym. Thou arte not yet. l. yeare olde, and hast thou sene Abraham. Jesus said vnto thē Uerely, verely, I say vnto you: yer Abraham was borne, I am. Then toke they vp stones to cast at hym: but Jesus hyd hym selfe, and went out of the temple.

¶ The Sonday nexte before Easter.

HEare my criyng, O God, geue eare vnto my praier
From the endes of the earthe, wyll I call vnto the: when my hert is in heauines. *Exaudi deus deprecationē. Psal. lxi.*

Oh set me vp vpō the rocke that is higher then I, for thou hast bene my hope, and a stronge tower for me agaynst the enemie

I wyll dwell in thy tabernacle for euer: and my truste shalbe vnder the couerynge of thy wynges

For thou, O Lorde, hast heard my desires, and hast geuen an heritage vnto those that feare thy name

Thou shalt graunt the kyng a longe lyfe, that his yeares maye endure throughout all generations

He shall dwell before God for euer. O prepare thy louynge mercye and faithfulnes, that they may preserue hym

So wyll I alway synge prayses vnto thy name, that I maye dayly performe my vowes

Glory be to the father &c.
As it was in the begynnyng &c.

The Collecte

ALmighty and euerlastinge god, which of thy tender loue towarde man, haste sente our sauiour Jesus Christe, to take vpon hym oure flesshe, and to suffer death vpon the crosse, that all mankynd shuld folow the example of his great humilitie: mercifully graunt that wee both folow the example of his pacience, and be made partakers of hys resurrection, through the same Jesu Christe our lorde.

The Epistle.

Philip.ij. LEt the same mynde be in you, that was also in Christe Jesu: which when he was in the shape of god, thoughte it no robbery to be equall with god, neuertheles he made hym selfe of noo reputation, takynge on hym the shape of a seruaunt, and became lyke vnto men, and was found in hys apparell as a man. He humbled hym selfe and became obediente to the death, euen the death of the crosse. Wherfore, god hath also exalted him on hygh, and geuen hym a name whiche is aboue all names, that in the name of Jesus, euery knee should bow, both of thynges in heauen, and thynges in earth, and thynges vnder the earth: and that all tongues shoulde confesse that Jesus Christ is the lorde, vnto the prayse of God the father.

The Gospell.

Mat.xxvi. AND it came to passe, when Jesus had finyshed all these sayinges, he said vnto hys disciples, ye know that after two dayes shalbe Easter, and ỹ sonne of man shall be delyuered ouer to bee crucified. Then assembled together the chief priestes and the Scribes, and the Elders of the people, vnto the palace of the high priest (whiche was called Cayphas) and helde a counsayle ỹ they myght take Jesus by subtyltie, & kyll him. But they sayd, not on ỹ holy day, least there be an vproore amonge the people.

When Jesus was in Bethany in the house of Simon the Leper, there came vnto hym a woman hauynge an Alabaster box of precious ointemente and poured it on his heade, as he sate at the bourde. But when his disciples saw it, they had indignatiõ, saiyng. Whereto serueth thys waste? This oyntment myght haue bene well soulde and geuen to the poore. When Jesus vnderstode that, he saide vnto them. Why trouble ye the woman? for shee hath wrought a good worke vpon me. For you haue the poore alwayes with you: but mee ye shall not haue alwayes. And in that shee hath cast this oyntmente on my bodye, shee did it too bury me. Verely I saye vntoo you: whereſoeuer this Gospell shall be preached in all the worlde, there shall alsoo thys that shee hath doone, bee tolde for a memoryall of her. Then one of the twelue (whice was called Judas Iscarioth) wente vnto the chyef Priestes, and sayde vnto theym. What wyll ye geue me and I wyll delyuer hym vntoo you. And they appoynted vnto hym. xxx. pieces of syluer. And from that tyme fourthe he soughte opertunitie to betraye hym.

The fyrste daye of swete bread, the Disciples came to Jesus, saiyng vnto hym: where wylt thou that we prepare for the, to eate ỹ Passeouer? And he sayde: Go into the citye to suche a man, and saye vnto hym, the Maister saythe: my tyme is at hande, I wyll kepe my Easter by thee, with my Disciples. And the Disciples dyd as Jesus had appoynted theym, and they made ready ỹ Passeouer. When ỹ euen was come, hee sate doune wt ỹ. xii. And as they did eat, he said: verely I say you, ỹ one

of

of you shal betraye me. And they were exceading sorowful and began euery one of them to say vnto him lorde is it I. he answered and saide he that dippeth his hande with me in the dysshe, the same shall betraye me. The sonne of man truly goeth, as it is writen of him: but wo vnto that man by whome the sonne of man is betrayed It had bene good for ỹ man, if he had not bene borne. Then Judas, which betrayed hym, answered and said. Maister, Is it I. He said vnto hym: thou hast said When they were eatyng, Jesus toke breade, and when hee had geuen thankes, he brake it, and gaue it to the disciples, and saide: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it to them saiyng. Drinke ye all of this: For this is my bloud (which is of the new testamente) that is shed for manye, for the remyssion of synnes. But I say vnto you, I wyll not drynke hencefourth of this fruyte of the vine tree, vntill that day when I shal drinke it new with you, in my fathers kyngdome. And when they had said grace, they went out vnto mount Oliuete. Then saith Jesus vnto them: all ye shall be offended because of me this nyght. For it is writen: I wyll smyte the shepeheard, and the shepe of the flocke shalbe scattered abrode. But after I am risen agayne, I wyll goo before you into Galile. Peter answered and sayde vnto hym: though all men be offended because of the, yet wyll not I be offended. Jesus said vnto hym, verely I say vnto the, that in this same nyght before the Cocke crow, thou shalt denye me thrise. Peter sayde vnto hym: yea, though I shoulde dye with the, yet wyl I not deny the lykewise also said all the disciples.

Then came Jesus w̄ them vnto a farme place (which is called Gethsemane) and sayde vnto the disciples. Syt ye here, while I go & praye yonder. And he toke with him Peter, and the twoo sonnes of zebedc, and began to wax sorowful and heauye. Then sayde Jesus vnto thē. My soul is heauy, euen vnto the death. Tary ye here and watch with me. And he wente a litle farther and fell flat on his face, and prayed saiynge, O my father, if it be possible, let this cup passe from me: neuertheless not as I wyl, but as thou wylte. And he came vnto the disciples & found them a slepe, and saide vnto Peter. What, coulde ye not watche with me one houre? Watche and pray, that ye entre not into temptation: the spirite is wyllyng, but the flesshe is weake. He went away once agayne and praied saiyng. O my father, if this cup may not passe away from me, excepte I drynke of it, thy wyll be fulfilled, and hee came and found them a slepe again, for their eyes weare heauy. And he left them and went agayne and praied the thirde tyme, saiyng the same wordes Then commeth he to his disciples, and saith vnto them. Slepe on now and take your reste. Behold the houre is at hand, and the sonne of man is betraied into ỹ handes of synners. Rise let vs be goyng, beholde, he is at hande that betraieth me.

While he yet spake: loo, Judas one of the nombre of the .xii. came, & with hym a greate multytude with swordes and staues, sente from the

chiefe prieſtes and elders of the people. But he that betraied him, gaue them a token ſaiyng, whoſoeuer I do kyſſe, the ſame is he, holde hym faſt. And furthwith he came to Jeſus, and ſaid. Hayle Maſter and kiſſed him. And Jeſus ſayde vnto him. Frende, wherfore art thou come? Then came they and layd handes on Jeſus, and toke him. And behold one of them which were with Jeſus, ſtretched out his hande and drew his ſwerd, and ſtroke a ſeruaunt of the hie Prieſt, and ſmote of his eare Then ſaide Jeſus vnto hym: put vp thy ſworde into thy ſheathe, for all they that take the ſworde ſhall periſſhe with the ſword. Thinkeſt thou that I can not now pray to my father, and he ſhall geue me euen nowe more then .xii. legions of Aungels? But howe then ſhall the ſcriptures be fulfylled? For thus muſte it be. In that ſame houre ſayde Jeſus too the multitude: ye be come oute as it were to a thief, with ſwordes and ſtaues, for to take mee. I ſate daily with you teachynge in the temple and ye toke mee not. But all this is done that the ſcripture myghte be fulfylled. Then all the diſciples forſoke him, and fled. And they toke Jeſus, and led hym to Caiphas the hye Prieſte, where the ſcribes and the Elders were aſcembled.

But Peter folowed hym a far of, vnto the hye prypeſtes Palace, and went in and ſate with the ſeruauntes, to ſe thende. The chiefe prieſtes and elders, and all the counſayle ſoughte falſe wytnes againſte Jeſus (for to put him to death) but founde none: yea, when many falſe witneſſes came, yet found they none. At the laſte came .ii. falſe wytneſſes, and ſaide. This felow ſaide: I am able to deſtroy the temple of god, and to buylde it agayne in thre daies. And the chiefe prieſte aroſe, and ſaide vnto hym: anſwereſt thou nothynge? Why doo theſe beare witnes againſte the? But Jeſus helde his peace. And the chiefe Prieſt anſwered and ſaid vnto him. I charge the by the liuing god, that thou tel vs, whether thou be Chriſt the ſonne of God. Jeſus ſaid vnto him, thou haſte ſaid. Neuertheles, I ſaye vnto you. Hereafter ſhall ye ſe the Sonne of man ſitting on the right hande of power, and commyng in the cloudes of the ſkye. Then the hie prieſt rent his clothes, ſaiyng: he hath ſpoken blaſphemy, what nede we of any moo witneſſes? Behold, now ye haue heard his blaſphemy: what thynke ye? They anſwered and ſayde: he is worthy to dye. Then did they ſpit in his face, and bufeted him with fiſtes. And other ſmote him on the face with the palme of their handes ſaiyng: tell vs thou Chriſte, who is he that ſmote the? Peter ſate with out in the palace, and a Damoſel came to hym, ſaiynge: thou alſo waſte with Jeſus of Galilee: but he denied before them all, ſaiyng. I wot not what thou ſaiſt. When he was gone out into ỹ porche, an other wenche ſaw hym, and ſayde vnto them that were there. This felow was alſoo with Jeſus of Nazareth. And agayne he denied with an othe, ſaiyng. I do not know the man. And after a whyle came vntoo hym, they that ſtode by, and ſaid vnto Peter: ſurely thou art euen one of them, for thy ſpeache bewrayeth the. Then began he to curſe and to ſweare, that he knew not the man. And immediatly the Cocke crew. And Peter remē

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when the morninge was come, all the chiefe Priestes and Elders of the people held a counsel agaynste Jesus, to put him to death, & brought him bound, and delyuerd vnto Poncious Pylate the deputy. Then Judas (which had betrayed him) seeyng that he was condemned, repented him selfe, and broughte agayne the .xxx. plates of syluer to the chiefe Priestes & Elders, sayinge: I haue synned betrayinge the innocente bloude. And they sayde: what is that to us? See thou to that: And he cast downe the silver plates in ỹ Temple, and departed, and wente and hanged him selfe. And ỹ chiefe Priestes toke the syluer plates, & sayde: It is not lawefull for to putte them into the treasure because it is the pryce of bloude. And they tooke counsayle, and boughte with them a potters field to burie straungers in. Wherefore the fielde is called, the field of bloude, vntoll thys daye. Then was fulfylled that whych was spoken by Jeremie the Prophete: sayinge, and they toke .xxx. silver plates the pryce of him that was valued, whome they bought of ỹ chyldren of Israel, and gaue them for the potters field, as ỹ Lorde appoynted me. Jesus stood before the deputie, & the deputie asked him, sayinge: Arte thou the kyng of the Jewes? Jesus sayd vnto him: thou sayest. And when he was accused of the chief Priestes & elders, he aunswered nothing. Then sayde Pilate vnto him: hearest thou not how manye witnesses they laye agaynst thee? And he aunswered him to never a worde: insomuch that the deputy marueld greatly. At ỹ feast, the deputie was wont to deliuer vnto the people a prisoner, whome they would desire. He had then a notable prisoner called Barrabas. Therfore when they were gathered together, Pilate sayde: whether will ỹ that I geue loose vnto you, Barrabas, or Jesus whiche is called Christ? For he knewe that for enuie they had deliuered him. When he was set downe to geue iudgment his wife sent vnto him, saying: haue thou nothing to do with ỹ iuste man: For I haue suffered this daye many thinges in my slepe, because of him. But the chief priestes & elders perswaded the people that they should aske Barrabas, and destroye Jesus. The deputie answerd and sayd vnto them: whether of the twayne wyl ye that I let loose vnto you? They sayd: Barrabas. Pilate sayd vnto the: what shal I doe then with Jesus, which is called Christ? They all sayd vnto him: let him be crucified. The deputie sayde: what euyl hath he done? But they cryed more, saying: let him be crucified. When Pilate sawe that he could preuale nothing, but that more busines was made, he toke water and washed hys hands before the people, saying: I am innocent of the bloode of this iust person, see ye. Then aunswered all the people & sayd: hys bloud be on vs and on our children. Then let he Barrabas loose vnto them: and scourged Jesus and deliuerd him to be crucified. Then the souldioures of the deputie toke Jesus into the common hall, and gathered vnto him al

Math. xxvii.

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the company: & they stripped him, and putte on him a purple robe, ād platted a crowne of thornes, and put it vpon his haed, and a reede in his right hande, and bowed the knee before him, & mocked him, sayīg hayle king of the Jews: and when they had spitte vpon him, they tok the rede and smote him on the head. And after that they had mocked him, they toke the robe of hym agayne, and put his own rayment on him, and led hym away to crucify him. And as they came out, they found a man of Cirene (named Simon) him they compelled to beare his crosse. And they came vnto the place which is called Golgotha (that is to saye, a place of dead mens sculles) & gaue him vineger mingled with gal to dringe. And when he had tasted therof, he wouldes not drinke. When they had crucified him, they parted his garmēts & did caste lottes, that it might be fulfylled which was spoken by ỹ prophete: They parted mȳ garmentes amonge them, and vpon my vesture did they caste lottes. And they sate and wathed him there, & set vp ouer his head the cause of his death written. This is Jesus ỹ king of the Jewes. Then wer there .ij. theues crucified with him, one on the right hande, and an other on the lefte. They that passed by, reuiled him, waging their heades, & saying: thou that destroiedste ỹ temple of God, and didst build it in three dayes, saue thy self. If thou be the sonne of God, come down from the crosse. Likewise also ỹ high Priestes mocking him with ỹ Scribes & elders, sayd: he saued other, himself he cannot saue. If he be the king of Israel let him nowe come down from the crosse, and wyll beleue him. He trusted in God: let him deliuer him now, if he will haue him: for he said, I am the sonne of God. The theues also which wer crucified with him, cast the same in his teeth. From the sixt houre was there darkenes ouer all the lande: vntil ỹ ninth houre: And about the ninth hour. Jesus cried with a loude voyce, saying, Ely, Ely, lama sabathani: that is to saye: my God, my God, why haste thou forsaken me: Some of them that stode there, when they heard that, said: This man calleth Helias. And streight way one of them ranne & toke a sponge, & when he had filled it full of vīnaz he put it on a rede, and gaue him to drynke. Other sayd: let be, let vs see whether Helias wyl come and delyuer hym. Jesus, when he had cryed agayne with a loude voyce, yelded vp the goost. And behold, the vaile of the temple did rent in two partes, from the top to the botom and the yearth did quake and the stones rent and graues did open & many bodies of sayntes, which slepte, arose and went out of the graues after his resurrection, and came into the holy citie and appeared vnto many. When the Centurion, and they that were with hym watchinge Jesus, sawe the yearthquake, and those thynges whyche happened, they feared greatley, sayinge: Truly thys was ỹ sonne of God. And many weomen were there (beholdeinge hym a farre off) whiche folowed Jesus from Gallile, ministringe vnto hym: Emonge whych was Mayde Magdalene, and Marye the mother of James and Joses, and the mother of Zebedes chyldren.

Monday

Monday before Easter

The Epistle.

WHat is he thys, that commeth from Edom wyth red coloured clothes of Bosra (which is so costly cloth) & commeth in soo mightely wyth all his strength? I am he that teacheth righteousnes, and am of power to helpe: wherfore then is thy clothynge red, and thy rayment like hys that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. *Esai. xlij.*

Thus wyll I treade downe myne enemyes in my wrath, and sette my feete vpon them in myne indignation, and their bloude shall bespringe my clothes, and so wyll I steyne all my raymente. For the daye of vengeaunce is assigned in my herte, and the yeare when my people shall be delyuered, is come. I loked aboute me, and there was no man to shew me any helpe. I merueiled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnes susteyned me. And thus wyl I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth wyll I lay their strength.

I wyll declare the goodnes of the lorde, yea & the prayse of the lord for all that he hath geuen vs, for the great good that he hath done for Israel: which he hath geuen them of his owne fauour, and accordinge to the multitude of his louing kyndnes. For he saide: these no doubte are my people, and no shrinkynge childzen, and so he was their sauior. In their troubles he was also troubled with theym: and the Aungell that wente fourth from his presentes, delyuered theym. Of very loue and kyndnes that he had vnto them, he redemed them, hee hath borne them and caried them vp, euer since the worlde began. But after they prouoked hym to wrath, and vexed his holy mynde: he was their enemye and fought against them, hym selfe: yet remembred Israel the old time of Moses, and his people, saying. Where is he that brought them from the water of the sea, with them that fede his shepe? Where is hee that hath geuē his holy spirite among them? He led them by the right hande of Moses, with his glorious arme: deuidynge the water before them (whereby he gat hym selfe an euerlastyng name) he led them in the depe, as an horse is led in the playne, that they shoulde not stumble as a tame beaste goeth in the field, and the breath geuen of god, geueth hym reste.

Thus (O god) hast thou led thy people, to make thy selfe a glorious name withall. Loke downe then from heauen, and beholde the dwellyng place of thy sainctuary and thy glory. How is it that thy gelousye thy strength, the multitude of thy mercies, and thy louynge kyndenes wil not be intreted of vs? yet art thou our father. For Abraham knoweth vs not, neyther is Israel acquainted wyth vs. But thou lord art our father and redemer, and thy name is euerlastynge. O lorde, wherfore haste thou led vs out of thy way? Wherfore haste thou heardened our hertes that we feare the not?

Be at one with vs again for thy seruauntes sake, for the generation of thyne

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we were thine from the beginnynge when thou waste not theyr lorde
for they haue not called vpon thy name.

The Gospell.

Mar. xiiij. AFter two dayes was Easter, and the dayes of swete breade
And the hye Priestes and the Scribes soughte howe they
myght take hym by crafte, and put hym to death. But they
said: not in the feast day, least any busines aryse amonge the
people. And when he was at Bethanye, in the house of Simon ỹ leper
euen as hee sate at meate, there came a woman hauynge an Alabaster
box of oyntment called Narde, that was pure and costly, and she brake
the box and poured it vpon his heade. And there were some that were
not content within them selues, and said. What neded this wast of oint
ment? for it might haue bene solde for more then. ccc. pence, and haue
bene geuen vnto the poore. And they grudged against her. And Iesus
said: let her alone, why trouble ye her? She hath done a good worke on
me: for ye haue poore with you alwayes, & whensoeuer ye wyll, ye may
do them good: but me haue ye not alwaies. She hath done that shee
could, shee came afore hand to anoynte my body to the buriyng. Vere-
ly I say vnto you: whereseoeuer this Gospell shalbe preached through-
oute the whole worlde, this also that shee hath done, shalbe reherced in
remembraunce of her

And Judas Iscarioth one of the. xii. went awaie to the hye priestes
to betraye him vnto them. When they heard that, they were glad and
promised ỹ they wold geue hym money. And he sought how he might
conueniently betray him. And the first day of swete bread (when they
offered Passouer (his disciples sayd vnto him. Where wilte thou that
we goo and prepare ỹ thou maiest eate ỹ passouer? And he sente furth
two of his disciples and sayde vnto them, go ye into the citie, and there
shal mete you a man bearyng a pitcher of water, folowe him. And whe
therseoeuer he goeth in, say ye vnto the good man of the house, the mai-
ster saith, where is the gest chamber where I shal eate Passeouer with
my disciples. And he will shewe you a great parlour paued and prepa-
red, there make ready for vs. And his Disciples went furth and came
into the citie, and found as he had said vnto them, and they made rea-
dy the Passeouer. And when it was nowe euentide, he came with the
twelue. And as they sate at borde and did eate, Iesus sayde. Verely I
saye vnto you, one of you (that eateth with mee) shall betraye me. And
they began to be sory, and to saye to hym one by one, Is it I? and an o-
ther said, is it I? Hee answered and saide vntoo them. It is one of the
twelue: euen he that dyppeth with mee in the platter.
The sonne of man truly goeth, as it is written of him, but wo to that
man, by whome the sonne of man is betrayed. Good were it for that
manne if he had neuer beene borne. And as they dyd eate, IESUS

toke

toke bread, and when he had geuen thankes, hee brake it, and gaue tod them, and said. Take, eate, this is my bodye. And he toke the cup, and whe n he had geuen thankes, he toke it to theim, and they all dranke of it. And he said vnto thē. This is my bloud of the new testament, whiche is shed for many. Uerely I say vnto you: I wyll drinke no more of the frute of the vine, vntyll that day that I drinke it new in the kyngedome of God. And when they had saide grace, they wente oute to the mount Oliuete.

And Jesus sayth vnto them: all ye shall be offended because of me, this nyght For it is written: I wyll smyte the shepeherd and the shepe shal be scatered, but after that I am risen againe, I wyll go into Galile before you. Peter sayde vnto hym, and thoughe all men be offended, yet wyll not I. And Jesus saith vnto hym. Uerely I say vnto ỹ, that this day, euen in this nyght, before the Cocke crow twyse, thou shalt denye me three tymes. But he spake more vehementlye, no, if I shoulde dye with the, I wyll not denye thee. Likewyse also said they all. And they came into a place which was named Gethsemany, and he said to his disciples. Sit ye here while I go aside and praye. And he toke with hym Peter, and James, and Jhon, and began to wax abashed, and to be in an agony, and said vnto them. My soule is heauy, euen vnto the death tary ye here and watche. And he went fourth a litle, and fell down flat on the ground, & praied: that if it were possible, the houre mighte passe from hym. And he said. Abba, father, all thynges are possible vnto the, take away this cup from me. Neuertheless, notte that I wyll, but that thou wilt, be done. And he came and found them slepyng, and saith vnto Peter. Simon, slepest thou? Couldeste thou not watch one houre? Watche ye and pray, least ye enter into temptation: the spirite truly is ready, but the flesshe is weake. And againe he went aside and praied, and spake the same wordes. And he returned and founde them asslepe againe, for their eyes were heauy, neither wist they what to answere him. And he came the third time and said vnto them: slepe hencefurth and take your ease, it is inough. The houre is come, behold the sonne of man is betrayed into the handes of synners. ryse vp, let vs go, lo, he that betraieth me, is at hand. And immediatly while he yet spake, commeth Judas (which was one of the .xii.) and with hym a greate nombre of people, with swordes and staues, from the hie priestes, and Scribes and elders. And he that betrayed him, had geuen them a general token saying. Whosoeuer I do kysse, the same is he, take him and lead hym awaye warelye.

And assone as he was come, he goeth strayght waye to him and sayth vnto him. Maister, Maister, and kyssed him, and they layde their handes on him, and toke hym. And one of them that stode by drew out a sworde, & smote a seruaunte of the hie priestes and cut of his eare. And Jesus answered and sayde vnto them: ye be come out as vnto a thief w̄ swordes & staues for to take me. I was daily w̄ you in ỹ temple teaching, and you toke me not: but these thinges come to passe ỹ the scriptures

should be fulfylled. And they all forsoke him and ran away. And there folowed him a certeyne yonge man, clothed in lynnen vpon the bare, & the yonge man caught him, and he lefte his lynnen garmente and fled from theym naked. And they led Jesus awaye to the highest prieste of all, and with hym came all the hye prieستes and the Elders & the Scribes. And Peter folowed hym a greate way of (euen tyll he was come into the palace of the hie Prieste) and he sate with the seruauntes, and warmed hym selfe at the fyre. And the hye prieستes and all the counsail sought for witnes againste Jesu, to put hym to death, and found none: for manye bare false witnes agaynste hym, but theyr witnesses agreed not together.

And there arose certeine and brought false witnes against him saiyng. We herde him saye, I will destroye this temple that is made with handes, and within .iii. daies I will builde an other made without handes But yet their witnesses agreed not together. And the hye priest stode vp among them and asked Jesus, saiyng. Answerest thou nothynge? How is it that these beare witnes agaynste the? But he held his peace and answered nothynge. Again the hye priest asked hym and said vnto hym: art thou Christ the sonne of the blessed? And Jesus said, I am. And ye shall see the sonne of man syttyng on the right hande of power and commyng in the cloudes of heauen. Then the hie priest rente hys clothes, & saide. What nede we any further of witnesses? ye haue heard blasphemy, what thynke ye? And they all condempned hym to be worthy of death. And some began to spyt at hym, and to couer his face, and to beate hym with fystes, and to saye vnto hym, arede, and the seruantes buffeted hym on the face.

And as Peter was beneth in the Palace, there came one of ỹ wenches of the hiest priest, & when she saw Peter warminge him selfe: she loked on him and sayde. Wast not thou also with Jesus of nazareth? And he denied saiyng. I know him not, neyther wote I what thou sayest. And he went out into the porch, and the cocke crewe. And a Damosel (whē she saw hym) began againe to saye to them that stode by, this is one of them. And he denied it again. And anonne after they ỹ stode by, said againe vnto Peter: surely, thou art one of them, for thou art of Galilee, and thy speche agreeth therto. But he beganne to curse and to sweare, saiyng: I know not this man of whom ye speake. And againe ỹ Cocke crew, and Peter remembred the word that Jesus had said vnto hym before the Cocke crow twise, thou shalt denye me three tymes. And he began to wepe.

¶ Tewesday before Easter.

The Epistle.

Esa. l.

The lord god hath opened myne eare, therefore can I not say nay neyther withdraw my selfe, but I offer my backe vnto ỹ smiters, and my chiekes to the nyppers. I turne not my face from shame and spitting, and the lord god shall helpe me, therfore shall I not be confounded.

founded. I haue hardened my face lyke a flynte stone, for I am sure ỹ I shall not come to confusion. He is at hande that iustifyeth me, whoo wyll then go to law with me? Let vs stande one agaynste an other, yf there be any that will reason with me, let hym come here fourth vnto me. Behoulde the lorde God standeth by me, what is hee then that can condempne me? Loo, they shalbe lyke as an olde clothe, the Moth shal eate them vp

Therfore, whoso feareth the Lord among you, let hym heare the voice of his seruaunte. Whoso walketh in darkenes, and no lighte shineth vpon hym, let hym put his truste in the name of the Lorde, and holde hym by his god: but take hede, ye all kyndle a fyre of the wrathe of GOD, and steare vp the cooles: walke in the glysterynge of youre owne fyre, and in the cooles that ye haue kyndled. This commeth vnto you, from my hande, namely that ye shall slepe in sorow.

The Gospell

AND anonne in the dawnynge, the hye prieste helde a counsaile with the elders and the Scribes, and the whole congregation: and bound Jesus, and led hym awaye, and delyuered hym to Pilate. And Pilate asked hym: art thou the kynge of the Jewes? And he answered and said to hym: thou saieste it. And the hie prieste accused hym of manye thynges. Soo Pilate asked hym agayne, saiyng. Answerest thou nothynge? Behold how many thynges they lay to thy charge. Jesus answered yet nothynge, soo that Pilate merueyled. At that feaste Pilate did delyuer vnto theym, a prisoner, whomesoeuer they would desire. And there was one that was named Barrabas, which lay bound with them that made insurrection: he had commytted murther. And the people called vnto him, and began to desire hym that he woulde do accordinge as he had euer done vnto them Pilate answered hym saiyng: wyll ye that I let lose vnto you the king of the Jewes? For he knew that the hye prieste had delyuered him of enuye. But the hye prieste moued the people, that hee shoulde rather delyuer Barrabas vnto them. Pilate answered againe, and sayde vnto them: what wyll ye that I then do vnto hym, whom ye call the king of the Jewes? And they cried againe, crucifye hym. Pilate saide vnto them: what euyll hath he done? And they cried the more feruently, crucifye hym. And so Pilate wyllynge to contente the people, let lose Barrabas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiours led hym away into the common hall, and called together the whole multitude, and they clothed hym with purple, and they platted a crowne of thornes, and crowned hym withall, and began to salute hym. Hayle kynge of the Jewes, and they smote hym on the heade with a rede, and did spit vpon him, and bowed their knees, and worshipped hym. And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, and led hym oute to crucifye hym. And they compelled one that passed by, called Simon of Cirene (the father of Alexander and Rufus) whiche came out of the fielde to beare his crosse. And they broughte hym to a *Mat.xxvij.*

place named Golgatha (which if a man interpret it, is the place of dead mens sculles) and they gaue him to drinke wine myngled with mirre, but he receiued it not

And when they had crucified him, they departed his garmentes, casting lottes vpon them, what euery man should take. And it was about ỹ thyrd houre, and they crucified hym. And the tytle of his cause was writen. The kynge of the Jewes. And they crucyfyed with hym two theues: the one on his righte hand, and the other on his lefte. And the scripture was fulfylled, whiche saith. He was counted amonge the wicked: and they that went by, railed on him: wagging their heades & saiyng. A wretche, thou that dystroyest the Temple of god and buyldest it agayne in three dayes saue thy selfe, and come doune from the crosse Lykewise also mocked hym the hye Priestes amonge theym selues, with the scribes, and sayd: he saued other men, him self he can not saue. Let Christ the kynge of Israel descende now from the crosse, that wee may se and beleue. And they that were crucified with him, checked him also. And when the syxte houre was come, darkenes arose ouer all the earthe vntyll the nynthe houre. And at the nynthe houre Jesus cried with a loude voice, saiyng: Eloy, Eloy, lamasabathany: whiche is (if one interprete it) my god, my god, why haste thou forsaken mee? And some of them that stode by, when they hearde that, sayde. Beholde, hee calleth for Helias. And one ranne and fylled a sponge full of vineger and put it on a reede, and gaue hym to drynke, saiynge. Let hym alone lette vs see whether Helias wyll come and take hym downe.

But Jesus cried with a loude voice, and gaue vp the ghoste. And the vayle of the temple rente in two pieces, from the toppe to the botome. And when the Centurion (which stode before hym) saw that he so cryed, and gaue vp the ghoste, he sayde. Truly this man was the sonne of God. There were also women a good way of, beholdynde hym, among whome was Mary Magdalene, and Mary the mother of James the lytle, and of Joses, and Mary Salome (which also when he was in Galilee, had folowed hym, and ministred vnto hym) and many other woomen, which came vp with hym to Jerusalem.

And now when the euen was come (because it was the day of prepayrynge that goeth before the Sabaoth) Joseph of the Citie of Aramathia, a noble counsailour, which also loked for the kyngdome of GOD, came, and went in boldelye vnto Pilate, and begged of hym the bodye of Jesu. And Pilate merueyled that he was already dead: and called vnto hym the Centurion, and asked of hym, whether he had bene anye whyle dead. And when he knew the truth of ỹ Centurion, he gaue the bodye to Joseph. And he boughte a lynnen cloth, and toke hym downe and wrapped hym in the lynnen cloth and layd hym in a sepulchre that was hewen oute in a rocke and rolled a stone before the doore of the sepulche. And Mary Magdalene, and Mary Joses, beheelde where hee was layde.

Wednesday before Easter.

The Epistle.

Where

WHere as is a testament, there muste also (of necessitie) be the death of hym that maketh the testament. For the testament taketh aucthoritie when men are dead: for it is yet of no value, as longe as he that maketh the testamente is alyue, for which cause also, neither the fyrste testamente was ordeyned withoute bloude. For when Moses had declared all the commaundemente to al the people, accordyng to the law he toke the bloud of calues, and of Gotes, with water and purple wol, and yslope, and sprinkled both the boke and all the people, saiyng: this is the bloud of the testament which god hath appoynted vnto you. Moreouer, he sprinkled the tabernacle with bloud also, and all the ministrynge vesseis. And almoste all thinges are by the law pourged with bloud, and without sheadynge of bloud is no remyssion. It is neede then, that the similitudes of heauenlye thynges be purifyed with suche thynges: but that the heauenly thynges theimselues, be purifyed with better sacrifices then are those. For Christe is not entred into the holy places that are made with handes (which are simulytudes of true thynges) but is entred into very heauen, for to appeare nowe in the syghte of God, for vs: not to offre hym selfe often, as the hye prieste entreth into the holye place euery yeare with straunge bloude, for then muste he haue often suffered synce the worlde began. But now in the ende of the worlde hath he appeared once, to put sinne to flyght by the offeryng vp of hym selfe. And as it is appoynted vnto all men, that they shall once dye, and then commeth the iudgemente: euen so Christe was once offered to take awaye the sinnes of many, and vnto theym that loke for hym, shall he appeare agayne with out synne vnto saluation. Hebr.ix.

The Gospell.

THe feaste of swete bread drew nye, whiche is called Easter, & the hye priestes and Scribes sought how they myghte kyll hym, for they feared the people. Then entred Sathan into Judas, whose syrname was Iscarioth (which was of the nō bre of the .xii.) and he wente his way and commoned with the hye priestes and officers, how he might betray him vnto them. And they were glad, and promysed to geue hym money. And he consented, and sought opertunitie to betray hym vnto theym, when the people were awaye. Then came the day of swete breade, when of necessitie passeouer muste be offered. And he sente Peter and Jhon saiyng. Goo and prepare vs the passeouer, that wee may eate. They sayde vnto hym: where wylte thou that we prepare? And he sayde vnto them: behold, when ye entre into the citie, there shal a man mete you, bearing a pitcher of water, him folow into the same house that he entreth in, and ye shal say to the good man of the house, the maister saith vnto the, where is the geste chaumber where I shall eate the passeouer with my Disciples? And hee shall shew you a great parlour paued, there make ready. And they wente & Luc.xxij.

founde as he had saide vnto them: and they made ready the passeouer
And when the houre was come, hee sate downe and the .xii. Apostles
with hym. And he sayde vnto them. I haue inwardlye desyred to eate
this passeouer with you, before that I suffre. For I say vnto you, hence
fourthe I wyll notte eate of it anye more, vntyll it bee fulfylled in the
kyngdome of God. And he toke the cup, and gaue thankes and sayde.
Take this and deuyde it amonge you. For I say vnto you, I wyll not
drynke of the frute of the vine, vntyll the kyngdome of god come. And
he toke bread, and when hee had geuen thankes, he brake it, and gaue
vnto theym, saiynge. This is my bodye whiche is geuen for you. This
do in the remembraunce of me. Likewyse also when he had supped, he
toke ỹ cup, saiyng. This cup is the new testament in my blonde, which
is shed for you: yet behold the hand of hym that betrayeth me, is wyth
me on the table. And truly the sonne of man goeth as it is appoynted
but wo vnto that man, by whom he is betrayed. And they begaune to
enquire among them selues, which of them it was that should do it.
And there was a strife amonge them, which of them shuld seme to bee
the greatest. And he sayd vnto them, the kynges of nations reygne o-
uer them, and they that haue authoritie vpon thē, are called gratious
lordes, but ye shal not so be. But he that is greateste amonge you, shall
be as the yonger, and he that is chief, shall bee as he that doth ministre
For whether is greater, he that sitteth at meat, or he that serueth? Is
it not he that sytteth at meate? But I am amonge you as he that my-
nistreth: ye are they whiche haue bydden with me in my temptations.
And I appoynte vnto you a kyngdome, as my father hath appoynted
to me, that ye may eate and drynke at my table, in my kyngdome, & syt
on seates, iudgyng the .xii. tribes of Israel. And the lorde saide. Simon
Simon, behold, Sathan hath desired to syfte you, as it were wheate:
But I haue prayed for the, that thy faith fayle not. And when thou art
conuerted, strengthe thy brethren. And he said vnto hym: lord, I am rea
dye to go with the into prison, and to death. And he said, I tell the Pe
ter, the Cocke shall not crow this day, till thou haue thryse denied that
thou knowest me. And he saide vnto them, when I sente you without
wallet and scrip and shoes, lacked ye aiiy thynge? And they saide, noo.
Then sayde he vnto them: but now he that hath a wallet, let hym take
it vp, and likewyse his scrippe. And he that hath no sworde, let him sell
his cote and by one. For I say vnto you, that yet ỹ same, which is writ
ten must be perfourmed in me: euen among the wicked was he reputed
For those thinges whiche are written of mee, haue an ende. And they
said lord: behold here are two swordes: & he sayd to them: it is inough.
And he came out, and went (as he was wonte) to Mount Oliuete.
And the disciples folowed him. And whē he came to the place, he sayde
vnto them: praye, least ye fal into temptation. And he gat him selfe frō
them aboute a stones cast, and kneled doune, and praied saiyng, father,
if thou wilte remoue this cup from me. Neuertheles, not my wyll, but

thyne

thyne be fulfylled. And there appeared an Aungel vnto hym from hea uen, comfortynge hym. And he was in an agony and prayed the lenger and his sweate was lyke droppes of bloude, tricklynge downe too the grounde. And when hee arose from prayer, and was come to his disci-ples, he founde them slepinge for heauines, and he said vnto them: why slepe ye? Ryse & pray, leaste ye fall into temptation. While he yet spake beholde, there came a companye, and he that was called Judas, one of the .xii. went before theim, and preased nye vntoo Jesus, to kysse hym. But Jesus sayde vnto hym: Judas, betrayest thou the sonne of manne w a kysse? When they which were about hym, saw what woulde folow they said vnto hym. Lord, shall we smyte with the swerde? And one of them smote a seruaunte of the hye priest and stroke of his tyght eare Jesus answered and saide: suffre ye thus farre fourth. And when hee touched hys eare, he healed hym. Then Jesus said vnto ỹ hye priestes and rulers of the temple, and the Elders which were come to hym: ye be come out as vnto a thief, with swordes and staues. Whē I was dayly with you in the temple, ye stretched fourth no handes agaynste mee but this is euen youre verye houre, and the power of darkenes. Then toke they hym and led hym, and brought him to the hye priestes house But Peter folowed a farre of. And when they had kyndled a fyre in the myddes of the Palace, and were set downe together. Peter alsoo sate downe amonge them. But when one of the wenches behelde hym, as he sate by the fyre (and loked vpon hym) shee saide, this same felowe was also with hym. And he denied hym, saying. Woman, I know hym not. And after a litle while, an other saw hym, and saide: thou art alsoo of theym. And Peter sayde: manne, I am not. And aboute the space of an houre after, an other affyrmed, saying. Verely, this felow was with him also, for he is of Galile. And Peter said: man, I wot not what thou saiest. And immediatly the Cocke crew. And the Lorde turned backe and loked vpon Peter. And Peter remembred the worde of the lorde how he had saide vnto hym: before the Cocke crowe, thou shalte denie me thryse: and Peter wente out and wepte bitterly.

And the men that toke Jesus, mocked him, and smote hym, when they had blindfolded hym, they stroke him on the face, and asked him, saying arede, who is he that smote the? And many other thinges despitefully sayde they agaynste hym. And assone as it was daye, the Elders of the people, and the hye Priestes and Scribes, came together, and led hym into their counsaile, saying. Art thou very Christ? tell vs. And he saide vnto theym, if I tell you, yee wyll not beleue mee, and if I aske you, you wyll not answere me, nor let me goo, hereafter shall the sonne of manne sytte on the tyght hande of the power of god. Then said they all. Arte thou then the sonne of God? He sayde, ye say that I am. And they saide what nede we of anye further wytnes, for we our selues haue hearde of hys owne mouth.

¶ At Euensong. The first lesson, Lamenta. i. vnto the ende.

¶ Thursday before Easter.

At Mattyns. The first lesson lamenta. ii. vnto the thende.

The Epistle.

i. Cor. xi. THis I warne you of and commend not, that ye come not together after a better maner, but after a worse. For fyrst of all, when yee come together in the congregation: I heare that there is discention amonge you, and partelie I beleue it. For there muste be sectes among you, that they which are perfect amonge you, may be knowen. When ye come together therefore into one place, the lordes supper can not be eaten, for euerye man begynneth afore too eate his owne supper. And one is hungrye, and an other is dronken. Haue ye not houses to eate and drinke in, despise ye the congregation of God, and shame them that haue not: what shall I say vnto you: shal I prayse you: In this I prayse you not. That which I delyuered vnto you, I receyued of the lorde For the Lorde Jesus, the same nyghte in which he was betrayed, toke bread: and when he had geuen thankes he brake it, and sayde. Take ye, eate, this is my bodye, which is broken for you. This do ye in the remembrauuce of me. After the same maner also, he toke the cup when supper was done, saiyng: this cup is the newe testamente in my bloude. Thys do as often as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drynke this cup, ye shall shew the lordes death tyll he come. Wherefore, whosoeuer shall eate of this bread, or drynke the cup of the lorde vnworthely, shal be gyltye of the bodye and bloud of the lorde. But let a man examyne hym selfe, and so let him eate of the bread, and drynke of the cuppe. For he that eateth and drynketh vnworthely, eateth & drynketh his owne dampnation because he maketh no difference of the lordes bodye. For this cause many are weake and sicke amonge you, and many slepe. For if we had iudged our selues, we should not haue bene iudged. But whē we are iudged of the lorde, we are chastened, that we shoulde notte bee dampned with the world. Wherfore, my brethren, when ye come together to eate, tary one for an other. If anye man hunger, let hym eate at home, that ye come not together vpon condempnatio. Other thinges will I set in ordre when I come

The Gospell.

Luc. xxiij. THe whole multitude of them arose: and led him vnto Pilate. And they began to accuse him saiyng, we founde thys felowe peruertinge the people, and forbyddinge to paye tribute too Cesar, saiyng that he is Christe, a kynge. And Pilate apposed hym sayinge. Art thou the kynge of the Jues: Hee answered hym and sayde. Thou sayest it. Then sayde Pilate to the hye Priestes, and the people: I fynd no faute in this man. And they were the more fierce saiyng: He moueth the people, teaching through out all Jurye, and began at Galile, euen to this place. When Pilate hearde mention of Galile, he asked whether the man were of Galilee. And assone as he knew that he belonged vnto Herodes Jurysdiction, he sente hym to Herode

which

which was also at Jerusalem at that tyme. And when Herode sawe Jesus, hee was exceadynge glad de, for hee was desyrous too see hym of a longe season because he had heard many thynges of hym, and hee trusted to haue sene some myracle done by hym. Then he questioned wt him many wordes. But he answered him nothing. The hie prie stes and Scribes stode furth and accused hym straightly: and Herode with his men of warre, dispysed hym. And when hee had mocked hym he arayed hym in white clothyng, and sent him agayne to Pilate. And the same day Pilate and Herode was made frendes together. For before they were at variaunce.

And Pilate called together the hie Priestes and the rulers, & the people, and sayde vnto them, ye haue brought this man vnto me, as one ꝯ peruerteth the people: and beholde, I examyne him before you, & finde no faute in this man of those thinges wherof ye accuse him, no nor yet Herode. For I sente you vnto him, and lo, nothinge worthy of deathe is done vnto him. I will therfore chasten him and let him lose. For of necessitie he must haue let one lose vnto them at that feast. And all the people cryed at once, saiyng, away with hym, and delyuer Barrabas (which for a certeyn insurrection made in the Citie, and for a murther was cast in prison (Pilate spake agayne vnto them willynge to let Jesus lose. But they cryed, saiyng: crucify hym, crucify hym. He sayde vnto theym the thyrde tyme, what euyll hath hee done? I fynde noo cause of death in him: I wyl therfore chasten hym and let hym go. And they cried with loude voices, requirynge that he myghte be crucifyed. And the voices of them and of the hie pryestes, preuayled. And Pilate gaue sentence ꝯ it should be as they required, and he let loce vnto them hym that (for insurrection and murther) was cast into prison whome they had desyred: and he deliuered to thē Jesus, to do with hym, what they woulde. And as they led hym away, they caughte one Simon of Cirene commyng out of the field and on hym laid they the crosse, that he myght beare it after Jesus. And there folowed hym a great compa nie of people, & of women, which bewailed & lamented him. But Jesus turned backe vnto them, and saide: yee daughters of Jerusalem, wepe not for me: but wepe for your selues and for your chyldren. For behold the dayes wyll come, in the which they shall say: Happye are the baren, and ꝯ wombes that neuer bare, & the pappes whiche neuer gaue sucke Then shall they begyn to saye to the mountaynes. Fall on vs, and too ꝯ hylles, couer vs. For if they do this in a grene tre, what shall be done in the drye? And there were to euill doers led wyth hym to be slayne. And after that they were come to the place (which is called Caluerye) there they crucified him and the euyll doers, one on the right hande, & the other on the lefte. Then sayde Jesus, father, forgeue them, for they wot not what they do. And they parted hys rāymente and cast lottes. And the People stode and beheldе. And the rulers mocked him with thē saiyng: He saued other men, let him saue himself, if he be very christ the chosen of God.

The souldiers also mocked hym, and came and offered hym vineger, and said: If thou be the kyng of ỹ Jues, saue thy selfe. And a superscription was wrytten ouer him, with letters of Greke and Laten, and Hebrue: this is the kynge of the Jues. And one of the euill doers whiche were hanged, rayled on hym, saying. If thou be Christ, saue thy selfe & vs. But the other answered and rebuked him saiyng. Fearest thou not GOD, seyng thou art in the same dampnation? We are righteously punished, for we receyue accordynge to our dedes, but thys man hath done nothing amisse. And he sayd vnto Jesus, lord, remembre me whē thou cōmest into thy kyngedome. And Jesus sayde vnto hym. Verely I say vnto the, to day shalte thou be with me in Paradice. And it was about the .vi. houre, and there was a darkenes ouer all the earth, vntil the .ix. houre, and the Sonne was darkened. And the vaile of the temple dydde rente, euen through the myddes. And when Jesus had cryed with a loude voice, he said. Father, into thy handes I commend my spirite. And when he thus had saide, he gaue vp the ghoste. When the Centurion saw what had happened, he glorifyed God, saiyng. Verelye this was a righteous man. And all the people that came together too that syght, and saw the thynges which had happened, smote their brestes and returned. And all his acquauntaunce, and the women that folowed hym from Galilee, stoode a farre of beholdynge these thynges. And beholde, there was a man named Joseph a counsaylor, & hee was a good man & a iuste, the same had not consented to the counsail & dede of thē, whiche was of Aramathia, a citie of the Jewes, which same also wayted for the kyngdome of god. He went vnto Pilate and begged ỹ body of Jesus, and toke it downe, and wrapped it in a lynnen cloth, and layde it in a Sepulchre that was hewen in stone, wherein neuer man before had bene layd. And ỹ day was ỹ preparyng of ỹ Sabaoth, & the sabaoth drue on. The womē that folowed after, which had come w̄ him from Galile, beheld the sepulchre, and howe his bodye was layde. And they returned and prepared sweete odours and oyntmentes. But rested on the Sabaoth daye, accordynge to the commaundement

At Euensong.

The first lesson Lamenta. iii. (vnto thende)

On good Frydaye

At Matins

The first lesson. Gen. xxii. vnto the ende.

The Collect.

Almyghtie god, we beseche the, graciously to behold this thy famyly, for the which our lorde Jesus christ was contented to be betrayed, and geuē vp into the handes of wicked men, and to suffer death vpon the crosse, who lyueth and reigneth &c.

At the Communion.

My god, my god (loke vpon me) why hast thou forsaken me, and art so farre from my helthe and frō the wordes of my complaynte

Deus deus meus. Psal. xxij.

O my god, I crye in the day tyme, but thou hearest not and in the nyght season also I take no reste

And thou continuest holy: O thou worshyp of Israel

Our fathers hoped in the, they trusted in the: and thou diddest delyuer them

They called vpon the, and were helped: they put their truste in the and were not confounded.

But as for me, I am a worme and no man: a very scorne of men and the outcast of the people

All they that se me, laugh me to scorne: they shote out their lyppes and shake their head saiyng

He trusted in God that he woulde delyuer hym let hym deliuer hym if hee wyll haue hym

But thou art he that toke me out of my mothers wombe: thou wast my hope whan I hanged yet vpon my mothers brestes

I haue bene left vnto the, euer sence I was borne: thou art my god euen from my mothers wombe

O go not frō me, for trouble is here at hand: & ther is none to help me

Many Oxen are come about me: fat Bulles of Basan close me in, on euery syde

They gape vpon me with their mouthes, as it were a rampyng and roryng Lion

I am powred out lyke water, and all my bones are out of ioynt: my hert also in the myddes of my bodye is euen lyke meltyng wax

My strength is dryed vp lyke a potsherd, and my tongue cleueth to my gummes: and thou shalt bryng me into the dust of death

For (many) dogges are come about me: and the counsayle of the wicked lay siege againste me

They pearsed my handes and my fete, I may tell all my bones, they stande starynge and lokyng vpon me

They part my garmentes among thē, & cast lottes vpon my vesture

But be not thou farre from me, O lorde: thou art my succour, haste the to helpe me.

Delyuer my soule from the sword: and my derlyng from the power of the dogge

Saue me from the Lions mouth: thou hast hearde me also from among the hornes of Unicornes

I wyll declare thy name vnto my brethren, in the middes of the congregation wyll I prayse the

O prayse the Lord, ye that feare hym: magnifie hym al ye of the sede of Jacob, and feare ye hym, all ye sede of Israel

For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face frō him, but whē he called vpon him, he heard him

My

My prayse is of the, in the great congregation, my vowes will I performe in the sight of them that feare him.

The poore shall eate and be satisfied: they that seke after the lord shal prayse him, your heart shall liue for euer

All the endes of the worlde shall remember them selues, and be turned vnto the lorde, and al the kynredes of the nations shall worshyppe before hym

For the kyngedome is the lordes, and he is the gouernoure among the people

All suche as be fat vpon earth, haue eaten and worshiped

All they that go downe vnto the dust, shall knele before him, and no man hath quickened his owne soule

My sede shall serue him, they shall be counted vnto the lorde, for a generation

They shall come, and the heauens shall declare his righteousenes: vnto a people that be borne, whome the Lorde hath made

Glory be to the father &c.

As it was in the begynnyng &c.

☞ After the .ii. Collectes at the Communion, shalbe saide these .ii. Collectes folowynge.

The Collecte

ALmyghtie and euerlastyng God, by whose spirite the bodie of the church is gouerned and sainctified: receiue our supplications and prayers, which we offre before the, for all estates of men in thy holy congregation, that euery membre of the same, in his vocatiō and ministery, may truly and godly serue the, through our lord Jesus Christ.

MErcyful god, who hast made all mē, and hatest nothing that thou hast made, nor wouldest the death of a synner, but rather that he shoulde be conuerted and lyue: haue mercy vpon al Jewes, Turkes, Infidels, Heritickes, and take from them al ignorance, hardenes of heart, and contempte of thy word. And so fetche them home blessed lorde, to thy flocke, that they may be saued amonge the remnant of the trew Israelites, and be made one folde, vnder one shepehearde, Jesus Christ our Lorde: who lyueth and reigneth &c.

The Epistle.

Hebre. x.

THe law (whiche hath but a shadowe of good thynges to come and not the very fashion of thynges them selues) can neuer with those sacrifices, which they offre yeare by yeare continually, make the commers thervnto perfite. For would not thē those sacrifyces haue ceased to haue bene offered because that the offerers once pourged, should haue had no more conscience of synnes. Nenertheles, in those sacrifices is there no mention made of synnes euery yere. For ỹ bloud of Oxen and of Gootes can not take away sinnes

Wherfore

wherfore whē he commeth into the worlde, he sayth. Sacrifyce and offering thou woldeste not haue, but a bodye haste thou ordeined mee. Burnte offerynges also for synne, hast thou not alowed. Then saide I: lo, I am here. In the begynnynge of the boke, it is written of mee, that I woulde do thy wyll, O God. Aboue, when he saith, sacrifice and offerynge, and burnte sacrifices, and synne offerynges, thou woldeste not haue, neither hast thou alowed them (which yet are offered by the lawe) then saide he: lo, I am here to do thy wyll, O god, he taketh awaye the fyrste, to establysshe the later, by the which wyll, we are made holye, euen by the offerynge of the bodye of Jesu Christe, once for all.

And euery priest is ready daily ministringe and offeryng often times one maner of Oblatyon, which can neuer take away synnes. But this man after he hath offered one sacrifice for sinnes, is set doune for euer on the right hande of god, & from hence fourth taryeth tyl his foes be made his fotestole. For with one offering hath he made perfite for euer thē that are sanctified. The holy ghost him selfe also beareth vs record euen wheu he tolde before. This is the testament that I wyll make vn to theym. After those daies (saith the Lorde) I wyll put my lawes in their hertes, and in their myndes wyll I write them, and their synnes and iniquities wyll I remembre no more. And where remissiō of these thynges is, there is no more offerynge for synnes. Seing therfore bre thren, that by the meanes of the bloude of Jesu, we haue libertie to enter into the holy place, by the new and liuyng way, whiche he hath prepared for vs, throughe the vayle (that is to saye, by his flesshe.) And seyng also that we haue an hye priest, whiche is ruler ouer the house of god, let vs draw nye with a trew herte, in a sure faith, sprynkled in our hertes, from an euyll conscience, & washed in our bodies with pure water. Let vs kepe the profession of our hope, without waueringe (for he is faithfull that promised) and let vs consider one an other, to thentent that we may prouoke vnto loue and to good workes, not forsaking the felowshyp that we haue amonge oure selues, as the maner of some is: but let vs exhorte one an other, and that so muche the more, because ye see that the daye draweth nye.

The Gospell

When Jesus had spoken these wordes, he wente fourthe w his disciples ouer the broke Cedron, where was a garden into the which he entred w his disciples. Judas whiche also betrayed him, knew the place: for Jesus oft tymes resorted thither with his disciples. Judas thē after hee had receiued a bond of men (and ministers of the hye Priestes and Pharises) came thyther with lanterns, and fierbrandes and weapons. And Jesus knowing all thynges that should come on hym, went fourth, & said vnto thē: whom seke ye? They answered him, Jesus of Nazareth. Jesus saith vnto thē I am he. Judas also which betraied him, stode w them. Assone then as he had said vnto thē: I am he, they went backeward, & fell to ꝑ ground Then asked he them again: whome seke ye? They said, Jesus of Nazareth. Jesus answered, I told you ꝑ I am he. If ye seke me therfore let these

Ihon. xviij.

these goo their way: that the saiyng myght be fulfylled whiche he spake Of them which thou gauest me, haue I not lost one. Then Simon Peter hauyng a swerde, drew it, and smote the hye prestes seruaunt, and cut of his ryghte eare. The seruauntes name was Malchus. Therefore saith Jesus vnto Peter: put vp thy swerde into thy sheathe. shall I not drynke of the cup whiche my father hath geuen mee? Then the company and the capitayne, and the ministers of the Jewes, toke Jesus and bound hym, and led hym away to Anna first, for he was father in law to Caiphas, which was hye prest the same yeare. Caiphas was he that gaue councell to the Jues, that it was expedient that one man should dye for the people.

And Symon Peter folowed Jesus, and so dyd an other disciple, that Disciple was knowen to the hie preste, & wente in with Jesus into the palace of the hye prest. But Peter stode at the doore without. Then went out that other disciple (which was knowen to the hye prest) and spake to the Damosel that kept the doore, and brought in Peter. Then said ỳ Damosel ỳ kepte the doore, vnto Peter. Art not thou also one of this mannes disciples? Hee sayde, I am not. The seruauntes and mynisters stode there, whiche had made a fyre of cooles: for it was colde, and they warmed them selues. Peter also stode among them, and warmed him selfe. The hye prest then Asked Jesus of his disciples, and of his doctryne. Jesus answered him. I speake openly in the worlde, I euer taughte in the Sinagogue, and in the temple whyther all the Jewes haue resorted, and in secrete haue I sayde nothynge. Why askeste thou me? Aske them whiche hearde mee, what I saide vnto theym. Beholde, they can tell what I saide. When hee had thus spoken, one of the ministers which stode by, smote Jesus on the face, saiynge. Answereste thou the hye prieste soo? Jesus answered hym: If I haue euyll spoken, beare witnes of the euyll. But yf I haue well spoken, why smitest thou me? And Annas sent hym bound vnto Caiphas the hie prest. Simon Peter stode and warmed hym selfe. Then sayde they vnto hym. Arte not thou also one of his disciples? He denied it, and said: I am not: One of the seruauntes of the hye prestes (his cosin whose eare Peter smote of) said vnto hym. Did not I see the in the garden with hym? Peter therfore denied agayne, and immediately the cocke crewe.

Then led they Jesus from Cayphas into the hall of iudgemente. It was in the mornynge and they them selues wente not into the iudgemente hall: leaste they shoulde be defyled, but that they might eat the passeouer. Pylate then went out to them and sayde, what accusation bringe you agaynst this man? They answered and sayd vnto hym. If he were not an euyll doer, we woulde not haue delyuered hym vntoo the. Then said Pilate vnto them: take ye him and iudge him after your owne law. The Jewes therefore sayde vnto hym. It is not laufull for vs to put any man to death: that the wordes of Jesus myght be fulfilled, which he spake, signifying what death he shuld dye. Then Pilate entred into the iudgement hall agayne, and called Jesus and saide vnto hym. Art thou the kynge of the Jewes? Jesus answered: Saieste thou that of thy selfe, or did other tel it the of me? Pilate answered: am

am I a Iew: Thine owne nation and hye prieſtes, haue delyuered the vnto me: what haſt thou done? Ieſus anſwered: my kyngdome is not of thys worlde: if my kyngdome were of thys worlde, then woulde my miniſters ſurely fyght, that I ſhoulde not be delyuered to the Iewes: but now is my kyngdome not from hence. Pilate therfore ſayde vnto hym. Arte thou a kynge then? Ieſus aunſwered: thou ſaieſte that, I am a kynge. For this cauſe was I borne, and for this cauſe came I into the worlde, that I ſhoulde beare witnes vnto the truth. And al that are of the truth heare my voice. Pilate ſaid vnto hym

What thynge is truthe? And when he hadde ſaide this, he wente out againe vnto the Iewes, and ſaith vnto theym, I fynde in hym noo cauſe at all: ye haue a cuſtome that I ſhoulde deliuer one loce at Eaſter wyll ye that I let loce vnto you the king of the Iues? Then cried they all again, ſaiyng: Not him, but Barrabas, the ſame Barrabas was a murtherer. Then Pilate toke Ieſus therfore, and ſcourged hym. And the ſouldiers wounde a crowne of thornes, and put it on his head. And they did on hym a purple garmente, and came vnto him and ſaid: haile kynge of the Iues: and they ſmote hym on the face. Pilate went furth againe, and ſaid vnto them: behold, I bryng him fourth vnto you, that ye may know that I fynde no faute in hym. Then came Ieſus fourthe wearynge a crowne of thorne, and a robe of purple: and he ſayth vntoo them. Beholde the man. When the hie Prieſtes therfore and miniſters ſaw hym, they cried, crucifid hym, crucifie hym. Pilate ſaith vnto them take ye hym and crucifie hym, for I fynde no cauſe in him. The Iewes anſwered hym: we haue a law, and by our law, he ought to dye: becauſe he made hym ſelfe the ſonne of God. Ihon.xix.

When Pilate heard that ſaiyng, he was the more afraide, and went a-gayne into the iudgement hall and ſaith vnto Ieſus: whence art thou But Ieſus gaue him no anſwere. Then ſaid Pilate vnto hym. Speakeſt thou not vnto me? knoweſt thou not that I haue power to crucyfye the, and haue power to loſe the. Ieſus anſwered. Thou couldeſte haue no power at all againſt me, except it were geuen the from aboue. Therfore, he ỹ deliuered me vnto ỹ, hath ỹ more ſynne. And frō thence furth ſought Pilate meanes to loce hym: but the Iewes cried. ſaiynge, if thou let hym go, thou arte not Ceſars frende, for whoſoeuer maketh hym ſelfe a kynge, is againſte Ceſar.

When Pilate hearde that ſaiyng, he broughte Ieſus fourthe, and ſate downe too geue ſentence in a place that is called the Pauemente, but in the Hebrue tongue Gabbatha. It was the preparyng day of Eaſter about the. vi. houre. And he ſayth vnto the Iues, behold your kynge. They cryed ſaiyng: away with hym, awaye with him, crucifye him. Pilate ſaith vnto them. Shall I crucifye your kyng? The hie prieſtes anſwered. We haue no kyng but Ceſar. Then delyuered he hym to them to be crucifyed. And they toke Ieſus and led hym awaye. And he bare hys croſſe, & went fourth into a place which is called the place of deade mennes ſculles, but in Hebrue Golgatha, where they crucifyed him, & two other with him, on either ſide one, and Ieſus in the middeſt. And

Pilate wrote a title, and put it on the crosse. The writinge was, Jesus of Nazareth, the kynge of the Jewes: this title red many of the Jues. For the place where Jesus was crucified, was nye to the citie. And it was writen in Hebrue, Greke and Latin. Then sayde the hie priestes of the Jewes to Pilate. Write not kynge of ỹ Jewes, but that he sayd I am kynge of the Jewes. Pilate answered: what I haue writen, that haue I written. Then the souldiers, when they had crucifyed Jesus toke his garmentes and made. iiii. partes, to euery souldier a parte, & also hys coate. The coate was without seame, wrought vpon through out. They sayde therfore amonge them selues, let vs not deuide it, but cast lottes for it, who shall haue it. That the scripture myghte be fulfylled, saiyng. They haue parted my raimente amonge them, and for my cote did they cast lottes. And the souldiers dyd such thynges in dede. There stoode by the crosse of Jesus, his mother and his mothers sister Mary the wife of Cleophas, and Mary Magdalene. Whē Jesus therfore saw his mother, and the disciple whome he loued: he saith vnto his mother, womā behold thy son. Then said he to ỹ disciple, behold thy mother. And from that houre, the disciple toke her for his owne.

After these thinges, Jesus knowing that all thinges were now performed, that ỹ scripture myght be fulfilled, he sayth, I thirst. So there stode a vessell by full of vineger: therefore they fylled a sponge with vineger, and wound it about with Isope, and put it to his mouth. Assone as Jesus then receiued of the vineger, he said, it is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparynge of the Sabaoth, that the bodyes shoulde not remayne vpon the crosse, on the Sabaoth daye (for that Sabaoth daye, was an hye day) besought Palate, that their legges might be broken, and that they myght be taken downe. Then came the souldiers and brake the legges of the first, and of the other which was crucified with hym. But when they came to Jesus, & saw that he was dead already, they brake not his legges: but one of the souldiers with a speare, thrust hym into the side: and fourthwith, came there out bloud and water. And he that saw it, beare recorde, and his recorde is trew. And he knoweth that he saith true, that ye myght beleue also. For these thinges were done that the scripture shoulde be fulfylled: ye shall not breake a bone of hym.

And againe an other scripture saith. They shall loke vpō him whome thei haue pearsced. After this Joseph of Aramathia (which was a disciple of Jesus, but secretely for feare of the Jewes) besoughte Pilate that hee myghte take downe the bodye of Jesus. And Pilate gaue hym lycence. He came therefore and tooke the bodye of Jesus. And there came also Nicodemus (whiche at the begynnyng, came too Jesus by nyghte) and broughte of Myrre and Alloes myngled together aboute an hundred pounde weyghte.

Then tooke they the bodye of Jesus, and wounde it in lynnen clothes. with the Odours, as the maner of the Jewes is to burye.

And in the place where he was crucified, ther was a gardain, & in ỹ gardaine a new Sepulchre, wherin was neuer man layde. There laide they Jesus therfore, because of the preparynge of the Sabaoth of the Jewes, for the Sepulchre was nye at hande.

At Euensonge

The fyrst lesson. Esa Liii. (vnto thende).

Easter. Euen

At Mattyns.

The fyrst lesson. Lamenta. iiii. v. (vnto thend)

At the Communion

O Lorde God of my saluation, I haue cried day and night before the: O let my praier enter into thy presence, incline thine eare vnto my callyng *Domine deus salutis, psal. lxxxv. ij*

For my soule is full of trouble, and my lyfe draweth nye vnto hell

I am counted as one of them that go downe vntoo the pytte: and I haue bene euen as a man that hath no strength

Fre amonge the dead, lyke vnto them that bee wounded, and lye in the graue, which be out of remembraunce, & are cut away frō thy hand

Thou hast layde me in the loweste pytte, in a place of darkenes, and in the depe

Thyne indignation lyeth harde vpon me, and thou haste vexed mee with all thy stormes

Thou hast put away myne acquaintaunce farre from mee, and made me to be abhorred of them

I am so fast in prison, that I can not get fourth

My sight faileth for very trouble, lord I haue called daily vpon the I haue stretched out my handes vnto the

Doest thou shewe wonders amonge the dead? or shall the dead ryse vp agayne and praise the?

Shal thy wonderouse workes be knowen in the darke? & thy righteousnes in the lande where all thynges are forgotten?

Unto the haue I cryed, O lorde: and earlye shall my praier come before thee

Lord, why abhorrest thou my soule? & hidest thou thy face from me

I am in miserie, and loke vpon hym that is at the poynte to dye (euen from my youth vp) thy terrours haue I suffered wt a troubled mynde

Thy wrathfull displeasure goeth ouer me: and the feare of the hath vndone me

They came rounde about me dayly lyke water (and compassed me together on euery syde

My louers and frendes hast thou put away from me: and hid myne acquaintaunce out of my sight

Glorye be to the father, and to the sonne, and to the holy ghost. As it was in the begynnynge, is now, and euer shalbe, worlde without ende. Amen.

The Epistle

1.Pe.iij

IT is better (if the wyll of God be so) that ye suffer for wel doyng, then for euyll doynge. For asmuch as Christe hath once suffered for synnes, the iuste for the vniust, to bringe vs to god, and was kylled as perteining to the flesshe, but was quyckened in ỹ spirite. In which spirite he also went and preached to the spirites that were in prison, whiche sometyme had bene disobedient, when the longe sufferinge of God was once loked for in the dayes of Noe, while the Arke was a preparynge, wherein a few that is to say, eyght soules were saued by the water. lyke as Baptisme also now saueth vs: not the puttyng away of the filth of the flesshe, but in that a good conscience consenteth to god, by the resurrection of Jesus Christe, which is on the ryghte hande of god: and is gone into heauen: Aungels, powers, and myght, subdued vnto hym.

The Gospell

Mat.xxvij

WHen the euen was come, there came a riche man of Aramathia named Joseph, which also was Jesus disciple. He went vntoo Pilate, and begged the bodye of Jesus. Then Pilate commaunded the bodie to be delyuered. And when Joseph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layde it in his new Tombe, which he had hewen out, euen in the rocke, & rolled a great stone to the doze of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary syttynge ouer againste the Sepulchre. The nexte day that foloweth the daye of preparynge, the hye priestes and Pharises came together vnto Pilate, saiyng. Sir we remembre that this deceiuer said while he was yet alyue. After. iii dayes I wyll ryse agayne. Commaund therefore that the Sepulchre be made sure vntil the third day, least his disciples come and steale him away, and say vnto the people, hee is risen from the dead: and the laste errour shalbe worse then the first. Pilate said vnto them, yee haue the watche, go your way, make it as sure as yee can. Soo they wente and made the Sepulchre sure with the watche men, and sealed the stone.

Easter daye.

☞ In the morning afore Mattins, ỹ people being assembled in the churche: these Anthemes shall bee furste Solempnelye songe.

Christe

CHriſt riſynge agayne from the deade, now dieth not. Death from hence furth hath no power vpon hym. For in that hee dyed he dyed but once to put awaye ſynne: but in that he lyueth, he liueth vnto god. And ſo lykewiſe, counte your ſelues deade vnto ſynne, but liuynge vnto god in Chriſte Jeſus our Lorde Alleluya, Alleluya.

CHriſt is riſen agayne, the fyrſte fruytes of them that ſleepe: for ſeyng that by man came death, by man alſo commeth the reſurrection of the deade: for as by Adam all men do dye, ſo by Chriſte all men ſhall be reſtored to lyfe Alleluya

☞ The prieſt.

Shewe furth to all nations the glory of god.

The Aunſwere

¶ And among all people his wonderfull workes.

Let vs praye.

OGod, who for our redemption diddeſt geue thyne onelye begotten ſonne to the death of the Croſſe: and by his glorious reſurrection haſt deliuered vs from the power of our enemy Graunt vs ſo to die daily from ſinne, that we may euermore lyue with hym in the ioy of his reſurrection: through the ſame Chriſte our Lorde. Amen.

Proper Pſalmes and leſſons.

At Mattyns.

Pſal.ii. } The fyrſt leſſon. Exod. xii. (vnto thende)
Pſal.lvii. }
Pſal.C.xi } The ſecond leſſon. Roma. vi. (vnto thende)

At the firſt Communion

PReſerue me O god: for in the haue I put my truſt
O my ſoule, thou haſt ſaide vnto the lorde, thou art my god my goodes are nothynge vnto the
All my delyght is vpon the Sainctes that are in the earth and vpon ſuch as excell in vertue
But they that runne after an other GOD: ſhall haue great trouble
Their drynke offeringes of bloud, wyl not I offre, neither make mention of their names with my lyppes
The lorde hym ſelfe is the portion of myne inheritaunce, and of my cup thou ſhalt maintaine my lotte
The lotte is fallen vnto me in a faire grownde: yea, I haue a goodly heritage

Conſerua me domine, Pſal. xvi.

I will thanke the lorde for geuynge me warnynge, my raynes also chasten me in the nyght season.

I haue set god alwaies before me, for he is on my right hande, therfore I shall not fall

Wherfore my herte was glad, and my glory reioysed: my flesshe also shall reste in hope

For why: thou shalt not leaue my soule in hel: neyther shalt thou suffer thy holy one to se corruption

Thou shalt shew me the path of lyfe: in thy presence is the fulnes of ioy, and at thy ryght hand there is pleasure for euermore.

Glorye be to the father, and to the sonne, and to the holy ghost. As it was in the begynnynge, is now, and euer shalbe, worlde without ende. Amen.

The Collect.

ALmyghtie god, whiche through thy onelye begotten sonne Jesus christ, hath ouercome death, and opened vnto vs the gate of euerlastinge life: we humbly beseche thee, that as by thy speciall grace, preuentyng vs, thou dost put in our myndes good desyres, so by thy contynuall helpe we may brynge the same to good effecte, through Jesus Christ our lorde, who lyueth and reygneth, &c. Amen.

The Epistle.

Coloss iij.

IF ye be risen agayne with Christ, seke those thynges which are aboue, where Christ sytteth on the right hande of God. Set your affection on heauenly thinges, and not on earthy thynges. For ye are dead, and youre lyfe is hid with Christe in God. Whensoeuer Christ (which is our life) shal shew hym selfe, then shall ye also appeare with hym in glory. Mortifye therfore your earthlye membres, fornication, vnclennes, vnnaturall luste, euyll concupiscence, and coueteousnes, which is worshippynge of ydolles: for whiche thynges sake, the wrath of god vseth to come on the dysobedient chyldren, amonge whome ye walked sometyme when ye liued in them.

The Gospell

Iohn. xx.

THe first day of the Sabaothe, came Mary Magdalene, earlye (when it was yet darke) vntoo the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Simon Peter, and to the other disciple whome Jesus loued, and saith vnto them: they haue taken away the lorde out of the graue, & we can not tell where they haue laid hym. Peter therfore went fourth, and that other Disciple, and ranne vnto the Sepulchre. They ranne both together, and that other disciple did out runne Peter and came first to the Sepulchre. And when he had stouped downe he saw the lynnen clothes lyyng, yet went he not in. Thē came Simon

Peter

Peter folowyng hym, and went into the Sepulchre, and saw the lynnen clothes lye, and the napkyn that was aboute his heade, not lynge with the lynnen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came firste to the Sepulchre and he saw and beleued. For as yet they knewe not the scripture, that he should rise againe from death. Then the disciples wente awaye agayne vnto their owne home.

At the Communion

LOrde, how are they encreased that trouble me: many are they that ryse agaynste me

Domine quid multiplicati: psal.iij.

Many one there be that say of my soul: there is no helpe for hym in his god.

But thou O lorde, art my defender: thou art my worshyp, and the lyfter vp of my head

I did call vpon the lord with my voice: and he heard me out of hys holy hyll

I layde me downe and slept: and rose vp agayne, for the lorde sustayned me

I wyll not be afrayde for ten thousandes of people: that haue sette them selues against me, round about

Up lorde and helpe me, O my god: for thou smytest all myne enemyes vpon the cheke bone, thou hast broken the teeth of the vngodlye.

Saluation belongeth vnto the lorde: and thy blessynge is vpon the people

Glory be to the father, and to the sonne, and to the holy ghost,

As it was in the begynninge, is now, and euer shall be, world without end. Amen.

The Collect.

ALmyghtye father, which hast geuen thy onelye sonne to dye for our synnes, & to ryse agayn for our iustification: Graunte vs so to put away the leuen of malice and wickednes, that we may alway serue the in purenes of luyng and truth: thorow Jesus Christe our Lorde.

The Epistle.

KNowe ye not that a litle leauen sowereth the whole lumpe of dowe? Pourge therfore the olde leauen, ỹ ye may be new dowe, as ye are sweate breade. For Christe our passeouer is offered vp for vs. Therfore let vs kepe holy daye, not wyth olde leauen, neither with the leuen of maliciousnes and wickednes: but with the sweete breade of purenes and truth. *i.Cor.v.*

The Gospell.

At the Communion.

Mar .xvi

When the Sabaoth was paste, Mary Magdalene, and Mary Jacoby and Salome, bought swete odoures, that they myght come and annoynt hym. And early in the morynng the first day of the Sabaoth, they came vntoo the Sepulchre when the sonne was risē. And they said amonge them selues: who shall rolle away the stone from the doore of the Sepulchre? And when they loked, they saw how that the stone was rolled awaye, for it was a very great one. And they went into the Sepulchre, and sawe a yonge man sittyng on the ryght syde, clothed in a longe white garmente, and they were afraid. And he said vnto them. Be not afraide, ye seke Jesus of Nazareth which was crucified. He is rysen, he is not here. Beholde the place where they put hym: But go your way and tell his disciples, and Peter, that he goeth before you into Galilee, there shal ye see hym as he said vnto you. And they went out quickely and fled from the Sepulchre, for they trembled, and were amased, neyther sayde they anye thynge to any man, for they were afrayde.

At Euensonge

Proper psalmes and lessons

Psal. C. xiii.
Psal. C. xiiii. The .ii. lesson. Act. ii. (vnto thend)
Psal. C. xviii.

¶ Mondaye in Easter weke.

At Mattyns

¶ The seconde lesson. Mat. xxviii. (vnto thende).

At the Communion.

Nonne deo subiecta, Psal. lxij.

My soule truly waiteth styl vpon God: for of hym commeth my saluation

He verely is my strength and my saluation: hee is my defence, so that I shall not greatlye fall

How longe wyll ye imagin mischief against euery man ye shalbe slayne all the sort of you: yea, as a totterynge wall shall ye be, and lyke a broken hedge.

Their deuice is onely how to put hym out, whome God wyll exalte their delite is in lyes, they geue good wordes with their mouthe, but curse with theyr hert

Neuertheless, my soule, waite thou still vpon God: for my hope is in hym

He truly is my strength and my saluation: he is my defence, so that I shall not fall

In god is my helth and my glory, the rocke of my might, and in god is my trust

O put your truste in hym alwaye ye people: powre out your hertes before hym, for god is our hope

As for the chyldren of men, they are but vayne, the Chyldren of men are deceiptfull vpon the weyghtes, they are altogether lyghter then vanitie it selfe

O truste not in wronge and robbery, geue not your selues vnto vanitie: if riches encrease, set not your hert vpon them

God spake once and twyse, I haue also hearde the same, that power belongeth vnto God

And that thou Lorde art mercifull: for thou rewardest euerye man according to his worke

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnynge, is now, and euer shalbe, worlde without ende. Amen.

The Collecte.

ALmyghtye god which thorow thy only begotten sonne Jesus Christe, haste ouercome death, and opened vnto vs the gate of euerlasting lyfe, we humblye beseche the, that as by thy especiall grace, preuenting vs, thou doest put in our mindes good desire, so by thy continuall helpe, we may bringe the same to good effecte, thorow Jesus Christ our lorde, who liueth and reigneth.

The Epistle.

PEter opened hys mouthe, and sayde: of a truthe I perceyue that there is no respecte of persons with god, but in all people, he that feareth him and worketh righteousnes, is accepted with him: ye knowe the preachynge that god sente vnto the children of Israell, preaching peace by Jesus Christ, which is lorde ouer all thynges: which preaching was published throughout al Jury (and began in Galile after the Baptisme whiche Jhon preached) howe god annoynted Jesus of Nazareth with the holy ghoste, and with power. Which Jesus wente about doyng good, and healyng al that were oppressed of the deuil, for god was with hym. And wee are witnesses of all thynges which he did in the lande of the Jewes, and at Jerusalem: whom they slew, and hanged on tree. Hym god raised vp the third day & shewed him openly, not to all the people, but vnto vs witnesses (chose before of God, for that intent) which did eate and drynke with hym, after he arose from death. And he cõmaunded vs to preach vnto the people, and to testifye, ỹ it is he which was ordeined of god, to be the iudge of the quicke and dead. To hym geue all the Prophetes witnes, that through his name, whosoeuer beleueth in hym, shall receiue remissiõ of synnes. Act. x.

The Gospell.

BEhold two of the disciples went that same day to a towne called Emaus, whiche was from Jerusalem aboute. lx. furlonges. and they talked together of all the thynges ỹ had happened. And it chaunced whyle they cõmoned together and Luc. xxiiij.

and reasoned: Jesus hym selfe drue nere, & went with them. But their eyes were holden that they should not knowe hym. And he said vntoo them: what maner of communications are these that ye haue one to an other as ye walke, and are sad? And the one of them (whose name was Cleophas) answered and said vnto hym: art thou onely a straunger in Jerusalem, and hast not knowen the thynges whiche haue chaunced there in these dayes? he said vnto them, what thynges? And they sayd vnto hym, of Jesus of Nazareth, whiche was a Prophete, myghtye in dede and word before god and all the people: and how the hye prestes & our rulers delyuered hym to be condempned to deathe, & haue crucified hym. But we trusted that it had bene he which shoulde haue redemed Israel. And as touching al these thinges, to day is euen the third day that they were done: yea and certein women also of our company made vs astonied, which came early vnto ỹ Sepulchre, and found not his body, and came saying, that they had sene a vision of Aungels, whiche said ỹ he was aliue: & certein of thē whiche were w vs, went to ỹ sepulchre & found it euen so as the womē had said: but hym they saw not And he sayd vnto them. O fooles and slowe of heart to beleue all that the Prophetes haue spoken. Ought not Christe to haue suffered these thinges, and to enter into his glorye? And he beganne at Moises and al the prophetes, and interpreted vnto thē in al scriptures which were written of him. And it came to passe, as he sate at meate with theim, he toke bread, and blessed it, and gaue to them. And their eyes were opened, and they knew hym, and he vanished out of their sight. And they said betwene them selues: did not oure hertes burne within vs, whyle he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre and returned to Jerusalem, and founde the eleuen gathered together, and them that were with them, saynge the lord is risen in dede, and hath appeared to Simon. And they tolde what thynges were done in the way, and how they knew hym in breakyng of bread.

At Euensonge

The seconde lesson. Act. iii. (vnto thende)

¶ Tewesdaye in Easter weke

At Mattyns

¶ The seconde lesson, Luke. xxiiii. (vnto) and behold two of them

At the Communion.

Laudate pueri. Psal. C.

PRaise the Lorde (yee seruauntes) O prayse the name of the Lorde

Blessed is the name of the Lorde: from thys tyme fourth for euermore.

The

The lordes name is prayſed: from the riſynge vp of the Sonne, vnto the goyng downe of the ſame

The Lorde is highe aboue all heathen: and his glory aboue the heauens.

Who is lyke vnto the Lorde our God, that hath his dwellyng ſo hie and yet humbleth hym ſelfe, to beholde the thynges that are in heauen and earthe

He taketh vp the ſymple out of the duſte, and lyfteth the poore out of the myer

That he maye ſet hym with the Princes: euen with the Princes of his people

He maketh the barren woman to kepe houſe, and to be a ioyfull mother of children

Glory be to the father &c.

As it was in the begynnyng &c.

The Collect.

ALmyghtie father, which haſt geuen thy onely ſonne to die for oure ſynnes, and to ryſe agayne for our iuſtification, graunt vs ſo to put away the leuen of malyce & wickednes, that wee maye alwaye ſerue the in purenes of liuynge and truth, thorow Jeſus Chriſte our lorde.

The Epiſtle.

MEn and brethren, Children of the generation of Abraham and whoſoeuer among you feareth god, to you is this word of ſaluation ſent. For the inhabiters of Jeruſalem and their rulers, becauſe they knew hym not, nor yet the voices of the prophetes, whiche are read euerye Sabaoth daye, they haue fulfylled them in condemnyng hym. And when they founde no cauſe of deathe in hym, yet deſired they Pilate to kyll hym. And when they had fulfylled all that were written of hym, they toke hym downe from the tree, and put him in a ſepulchre. But God raiſed him againe from death the thyrde day, and he was ſeene many dayes of them whiche wente with hym frō Galile to Jeruſalem: which are his witneſſes vnto the people. And we declare vnto you, how that the promes (which was made vnto the fathers) god hath fulfilled vnto their children (euen vnto vs) in that he rayſed vp Jeſus agayne. Euen as it is written in the ſeconde Pſalme. Thou art my ſonne, this day haue I begotten the. As concernynge that he rayſed him vp from death, now no more to retourne too corruption, he ſaid on this wyſe. The holye promiſes made to Dauid, wyll I geue faithfully vnto you. Wherfore he ſaithe in an other place. Thou ſhalt not ſuffre thine holy to ſee corruptiō. For Dauid after that he had in his tyme fulfylled the wyll of god, fell on ſleepe and was laid vnto his fathers, and ſaw corruption. But hee whome God rayſed again, ſaw no corruption. Be it knowen vnto you therfore, yee men and Brethren, that throughe this manne, is preached vntoo you the for-

Actes. xiij.

geueneſs

giuenes of sinnes, & that by him all ỹ beleue are iustifyed from all thinges, frō which ye could not be iustified by ỹ law of Moses: beware therfore, leaste that fall on you, whiche is spoken of in the Prophetes. Beholde, ye dispisers & wonder, and perishe ye, for I do a worke in youre dayes, which ye shall not beleue, though a man declare it you.

The Gospell

Luc. xxiiij.

IEsus stode in the middes of hys disciples and saied vnto thē peace be vnto you. It is I, feare not. But they were abashed and afrayd, and supposed that they had sene a spirite. And he saide vnto them: why are ye troubled, & why do thoughtes arise in youre hertes? Beholde, my handes and my feete, that it is euen my selfe. Handle mee and see, for a spirite hath not flesshe and bones, as ye see me haue. And when he had thus spoken, hee shewed them his handes, and his feete. And while they yet beleued not for ioy, and wondered, he said vnto theim. Haue ye here any meat? And they offered hym a piece of a broyled fisshe, and of an Hony combe. And he toke it, and did eate before them. And he sayde vnto them, these are the wordes which I spake vnto you, whyle I was yet with you, that all must nedes be fulfylled, which were written of me, in the law of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wyttes, and they myghte vnderstande the scriptures, & said vnto them: Thus it is written, and thus it behoued Christe to suffer, and to aryse agayne from death the thyrd day, & that repentaunce and remission of synnes, shoulde be preached in his name, emong all nations, & must begin at Ierusalē. And ye are witnesses of these thynges

At Euensong.

The seconde lesson. i. Cor. xv. (vnto the ende)

The fyrst Sonday after Easter.

Beatus vir psal. C. xij

BLessed is the man that feareth the lorde, he hath great delyte in his commaundementes

His seede shalbe myghtye vpon earth: the generation of the faithfull shall be blessed

Ryches and plenteousnes shalbe in hys house, and hys righteousnes endureth for euer

Vnto the godly there ariseth vp lyght in the darkenes: he is mercifull, louynge and righteous

A good man is mercyfull and lendeth: and wyll guyde hys wordes with discretion.

For he shall neuer be moued: and the righteous shall be had in euerlastynge remembraunce

He wyll not be afraide for any euyll tidynges: for his herte standeth fast, and beleueth in the lorde

His hearte is stablysshed and will not shrinke: vntyll he se his desire vpon his enemyes

His

His hearte is stablysshed and will not shrinke, vntyll he se his desyre vpon his enemies

He hath sparsed abrode and geuē to the pore, and his righteousnes remayneth for euer. his horne shall be exalted with honoure

The vngodly se it, and it shall greue him, he shall gnasshe with hys teeth, and consume away, the desire of the vngodly shall perysshe

Glory be to the father, and to the sonne &c.

As it was in the begynning, is now, and euer shalbe: world without ende. Amen.

The Collect.

Almightie father &c. As at the seconde Communion on Easter day.

The Epistle

ALL that is borne of God, ouercommeth the worlde. And thys is the victorye that ouercommeth the world, euen our faith. Who is it ỹ ouercommeth the world, but he whiche beleueth that Jesus is the sonne of god. This Jesus Christ is he that came by water and bloud, not by water only, but by water and bloude And it is the spirite that beareth witnes, because the spirite is truthe. For there are thre which beare recorde in heauen, the father, the word and ỹ holy ghost, & these three are one. And there are thre which beare record in earth, the spirite, and water, and bloud: and these thre are one If we receiue the witnes of men, the witnes of god is greater. For this is the witnes of God that is greater, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in him selfe. He that beleueth not, God hath made hym a lyer, because he beleueth not the recorde that god gaue of his sonne. And this is the recorde, howe that god hath geuen vnto vs eternall lyfe, and this lyfe is in his sonne Hee that hath the sonne, hath lyfe: and hee that hath not the sonne of god, hath not lyfe. *1. Ihon. v.*

The Gospell.

THe same day at night: which was the firste day of the Sabaothes, when the doores were shut (where the disciples were assembled togither, for feare of the Jewes) came Jesus and stode in the myddes, and said vnto them: Peace be vnto you And when he had so saide. He shewed vnto them, his handes & his side Then were the disciples glad, when they saw the lord. Then saide Jesus to them agayne: Peace be vnto you. As my father sent me, euen so sende I you also. And when he had sayd those wordes, he breathed on them, and sayd vnto them: receyue ye the holy ghost. Whosoeuers sinnes ye remitte, they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned. *Ihon. xx.*

¶ The second Sondaye after Easter

Deus in adiutorium, psal. lxx

HAst the O God to deliuer me: Make hast to helpe me O Lord
Let theym be ashamed & confounded, that seke after my soule let them be tourned backeward and put to confusion, that wisshe mee euyll

Let theym (for their rewarde) be soone brought to shame that crye ouer me, there, there.

But let all those that seke the, be ioyfull and glad in the, and let all such as delyte in thy saluation, say alway, the Lorde be praysed

As for me I am pore and in miserye: hast the vnto me (O God). Thou art my helpe and my redemer, O lord make no longe tarying

Glory be to the father &c.

As it was in the begynninge

The Collect

ALmighty god whych hast geuē thy holy sonne to be vnto vs, both a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we may alwaies most thankefully receiue, that his inestimable benefite, and also dailye indeuour our selues, to folowe the blessed steppes of his most holy lyfe.

The Epistle.

1. Peter. ij.

THis is thanke worthy, If a man for conscience toward God, endure grief, and suffre wrong vndeserued. For what prayse is it, if when ye bee bufeted for youre fautes, yee take it patientlye: But and if when ye doo well, ye suffre wronge, and take it patiently then is there thanke with God. For herevnto verely were ye called: For Christ also suffered for vs, leauing vs an ensample that ye shoulde folow his steppes, which didde not synne, neyther was there guyle founde in his mouth: whiche, when he was reuiled, reuyled notte agayne: when hee suffered, he threatened notte: but committed the vengeaunce to hym that iudgeth righteously, whiche his owne selfe bare our synnes in his body on the tree, that we beyng delyuered from synne, should lyue vnto righteousnes. By whose strypes ye were healed. For ye were as shepe goyng astraye. But are now turned vnto the sheepehearde, and Bishop of your soules.

The Gospell.

Ihon. x.

CHrist sayde to his Disciples, I am the good sheepehearde, a good shepehearde geueth his lyfe for the shepe. An hired seruaunt, and he which is not the shepeheard (neyther the shepe are his owne) seeth the Wolfe commynge, and leaueth the sheepe and flieth, & the wolfe catcheth and scattereth the sheepe.

The hyred seruauute flyeth, because he is an hyred seruaunte, and careth not for the sheepe. I am the good sheepehearde, and knowe my sheepe, and am knowen of myne As my father knoweth mee, euen soo knowe I alsoo my Father. And I geue my lyfe for the Sheepe, and other Sheepe I haue, whiche are not of this folde,

Then

Theym also muste I bryng, and they shall heare my boyce, and there shall be one folde and one shepheard

¶ The. iii. Sondaye



NTo the (O God) do we geue thankes: yea, vnto the do we geue thankes *Confitebimur, Psal lxxv.*

Thy name also is so nie, and that do thy wonderous worckes declare

When I receyue ỹ congregation, I shal iudge accordinge vnto ryght

The earth is weake, and all the inhabitours therof: I beare vp the pyllers of it.

I said vnto the fooles, deale not so madly: & to the vngodly, set not vp your horne

Set not vp your horne on hye: and speake not with a stysse necke

For promotion commeth neither from the East, nor from the west: nor yet from the South

And why? God is the iudge: hee putteth downe one, and setteth vp another

For in the hande of the lorde, there is a cup, and the wyne is red: it is full myxt, and he poureth out of the same

As for the dregges thereof: all the vngodly of the earth shall drynke them, and sucke them out

But I wyll talke of the god of Jacob, and praise hym for euer

All the hornes of the vngodly also wyll I breake, and the hornes of the righteous shalbe exalted.

Glorye be to the father, and to the sonne, and to the holy ghost. As it was in the begynnynge, is now, and euer shalbe, worlde without ende. Amen.

The Collect.

ALmyghtye god, which shewest to all men that be in errour the lyght of thy truth, to the intente that they may returne into the way of righteousnes: Graunt vnto al them that be admitted into the felowshyp of Christes religion, that they may eschew those thynges that be contrary to their profession, and follow all such thynges as be agreable to the same: through our lorde Jesus Christe.

The Epistle.

DEerely beloued, I beseche you as straungers and pilgrimes, *i. Peter, ij.* absteyne from fleshly lustes, which fyght against the soule: & see that ye haue honeste conuersation emonge the Gentiles that where as they backebite you as euyll doers, they maye see youre good worckes, and prayse god in the daye of visitation. Sub-

myt youre selues therfore, vnto all maner ordynaunce of man, for the lordes sake, whether it be vnto the kyng, as vnto the chief head, eyther vnto rulers as vnto them that are sente of him, for the punishmente of euil doers, but for the laude of them that do well. For so is the wyll of god, that with wel doyng, ye maye stop the mouthes of foolysh and ignoraunte men: as fre, and not as hayuinge the lybertie for a cloke of malicyousnes, but euen as the seruauntes of god. Honor all men, loue brotherly felowshyp, feare god, honour the kynge.

The Gospell.

Ihon. xvi. IEsus sayde to his disciples. After a whyle ye shall not se me and agayne after a whyle ye shall se me, for I go to the father Then sayd some of his disciples betwene them selues, what is this that he saith vnto vs, after a while ye shall not see me and againe after a while ye shall se me, and ỹ I go to the father: They sayde therfore, what is this that he sayth, after a while: We can not tel what he saithe. Iesus perceiued that they wouldе aske hym, and sayde vnto them: ye enquire of this betwene your selues, because I said, after a while ye shall not see me, and again, after a whyle ye shall see me. Verely, verely, I say vnto you: ye shal wepe and lament: but contrariwise the worlde shall reioyce: ye shall sorow, but your sorow shall be turned to ioy. A woman when she trauaileth, hath sorow: because her houre is come. But assone as shee is deliuered of the chylde, she remembreth no more the anguisshe, for ioy that a man is borne into the worlde. And ye now therfore haue sorow: but I wyll see you againe, and youre hertes shall reioyce, and your ioy shall no man take from you.

℣ The. iiii. Sondaye.

Deus stetit in Synagoga Psal. lxxxij. GOD standeth in the congregation of princes: he is iudge emonge Goddes

How longe wyll ye geue wronge iudgemente: and accept the persons of the vngodlye

Defende the poore and fatherles: see that suche as be in nede and necessitie, haue righte

Delyuer the outcast and poore, saue them from the hande of the vngodlye

They wyll not be learned nor vnderstand, but walke on styll in darkenes: all the foundations of the earth be out of course

I haue said, ye are goddes: and ye all are children of the moste hyghest

But ye shall dye lyke men: and fall lyke one of the princes.

Arise, O God, and iudge thou the earth: for thou shalte take al the heathen to thyne inheritaunce

Glorye be to the father, and to the sonne, and to the holy ghost.

As it was in the begynnynge, is now, and euer shalbe, worlde without ende. Amen.

The Collect.

Al-

ALmyghtye God which doest make the myndes of all fayth full men, to be of one will, graunt vnto thy people that they maye loue the thynge, which thou commaundest, and desire that which thou doest promyse, that amonge the sondry and manyfolde chaunges of the world, our heartes maye surelie there bee fixed, where as true ioyes are to be founde: through Christe our lorde

The Epistle.

EVery good gift, and euery perfect gift, is from aboue: & commeth doune frō ỹ father of lightes, w̄ who is no variablenes neither is he chaūged vnto darknes. Of his owne wil begat he vs, w̄ the word of truth, that we shoulde be ỹ first fruites of his creatures, wherefore (dere brethren) let euerye man be swifte to heare, slow to speake, slow to wrath. For the wrath of man worketh not that which is righteous before God. Wherfore lay aparte all filthines and superfluitie of maliciousnes, and receiue with mekenes, the worde that is grafted in you, which is able to saue your soules *Iames. i.*

The Gospell.

IEsus said vnto his disciples: now I go my waye to hym that sent mee, & none of you asketh me whither I go. But because I haue said such thynges vnto you, your hertes are full of sorow. Neuertheles, I tell you the truthe, it is expediente for you that I go away. For if I go not awaye, that comforter wyll notte come vnto you. But if I depart, I wyll send hym vnto you. And when he is come, he wyll rebuke the worlde of sinne, and of righteousnes, and of iudgemente. Of synne, because they beleue not on me. Of righteousnes, because I go to my father, & ye shall se me no more. Of iudgement because the prince of this worlde is iudged already. I haue yet manie thynges to say vnto you, but ye can not beare them awaye: howe be it, when he is come (which is the spirite of truthe) he wyll leade you into all truth. He shall not speake of hym selfe, but whatsoeuer he shal heare that shall he speake, and he wyll shew you thinges to come. He shal glorifye me, for he shall receiue of myne, and shall shew vnto you. All thynges that the father hath, are myne: therfore saide I vnto you, that hee shall take of myne, and shew vnto you *Iho.*

¶ The. v. Sondaye.

HOw amiable are thy dwellynges, thou lorde of Hostes.
My soule hath a desyre and longynge to enter intoo the courtes of the Lorde: my herte and my flesshe reioyce in the liuynge God
yea, the Sparowe hath founde her an house, and the swalow a nest where *Quam dilecta tabernacula. Psal. lxxxiiij.*

where the maye lay her younge: euen thy alters, O lord of Hostes my kynge and my god

Blessed are they that dwel in thy house, they wil be alwaye prayssynge the

Blessed is that man whose strengthe is in the: In whose heart are thy wayes

Which goynge through the vale of mysery, vse it for a well, and the pooles are fylled with water

They wil go from strength to strength: and vnto the god of goddes appeareth euery one of them in Syon.

O lord god of Hostes, heare my prayer, harken O god of Jacob

Behold O God, our defender, and loke vpon the face of thyne annoynted.

For one daye in thy courtes, is better then a thousande

I had rather be a doze keper in the house of my god: then to dwell in the tentes of vngodlines

For the lord God is a lyght and defence, the lorde wyll geue grace and worship, and no good thynge shal he withhold from them that liue a godlye lyfe

O Lorde God of Hostes: blessed is the man that putteth hys truste in thee

Glorye be to the father, and to the sonne, and to the holy ghost. As it was in the begynnynge, is now, and euer shalbe, worlde. &c.

The Collect.

LOrde, from whome al good thinges do come: graunte vs thy humble seruauntes, that by thy holye inspyration, we may thinke those thynges that be good, and by thy merciful guidyng may perfourme the same: through our Lord Jesus Christe.

The Epistle.

Iames. i.



E that ye be doers of the word, and not hearers onlye, deceiuyng your owne selues. For if any manne heare the worde, and declareth not the same by hys workes, he is lyke vnto a man beholdyng his bodelye face in a glasse. For as soone as he hath loked on hym selfe, he goeth his waye and forgetteth immediatlye what hys fashyon was. But whoso looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happy in his dede. If any man emonge you seme to be deuoute, and refraineth not his tongue, but deceiueth his owne herte, thys mannes deuotion is in vaine. Pure deuotion, and vndefiled before God the father, is thys to visite the fatherles and widowes, in their aduersitie, and kepe hym selfe vnspotted of the world

The Gospell

Uerelye,

VErely verely I say vnto you, whatsoeuer ye shal aske the father in my name, he wil geue it you. Hetherto haue ye asked nothynge in my name. Aske & ye shall receyue, that your ioy may be full. These thynges haue I spoken vnto you by prouerbes, the tyme wyll come, when I shall no more speake vnto you by prouerbes: but I shal shew you playnly frō my father. At ỹ day shall ye aske in my name. And I saye not vnto you ỹ I wyl speake vnto my father for you. For ỹ father him self loueth you, because ye haue loued me & haue beleued ỹ I came oute from god. I wente out from the father and came into the worlde. Again, I leaue the worlde, and go to the father. His disciples said vnto him: Lo, now talkest thou plainly, and spekest no prouerbe. Now are we sure that thou knowest all thinges, and nedest not that any man should aske the anye question: therfore beleue we, that thou camest from god. Jesus answered them. Now ye do beleue. Beholde, the hower draweth nye, and is alreadye come: that yee shalbe scattered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the father is with mee. These wordes haue I spoken vnto you, that in me ye myght haue peace, for in the world shal ye haue tribulation, but be of good chere, I haue ouercome the world. Ihon. xvi.

The Ascention daye.

Proper Psalmes and lessons

At Mattins

Psal. viii.
Psal. xv.
Psal. xxi.
} The seconde lesson. Jhon. xiiii, vnto the ende.

At the Communion.

CLap youre handes together (all ye people) o synge vnto god w the voyce of melodye *Omnes Gentes plaudite Psal. xlvij.*

For the lorde is hye and to bee feared, he is the great kynge vpon the earth

He shal subdue the people vnder vs, and the nations vnder our fete

He shall chose out an heritage for vs: Euen the worshippe of Jacob whome he loued

God is gone vp with a mery noise, and the lorde with the sounde of the trompet

O synge praises synge praises, vnto our god: O singe praises synge praises, vnto our kynge

For god is the kynge of all the earth, synge ye prayse with vnderstandynge

God reygneth ouer the heathen, god sytteth vpon his holy seate-

The princes of the people, are ioyned to the people, of the God of Abraham: for God (which is very hye exalted) doth defend the earth, as it were with a shield

Glory be to the father &c.

As it was in the begynninge

The Collect

GRaunt we beseche the, almyghtie God, that lyke as we do beleue thy onely begotten sonne oure lorde to haue ascended into the heauens: so we may also in herte and mynde, thither ascend, and with hym contmually dwell.

The Epistle

Act. 1. IN the former treatice (dere Theophilus) we haue spoken of all that Jesus began too do and teache, vntyll the daye in which he was taken vp after that he through the holy ghost, had geuen commaundementes vnto the Apostles, whome he hadde chosen: to whome hee also shewed hym selfe alyue after his passion (and that by many tokens) appearyng vnto them. xl. daies, and speakyng of the kyngdome of god, & gathered thē together, and commaunded them that they should not depart from Jerusalem: but to waite for the promes of the father, whereof (saithe hee) ye haue hearde of me. For Jhon truly baptised with water: but ye shal be baptised with the holy ghost, after these few dayes. When they therfore were come together, they asked of hym saiyng, lorde, wilte thou at this tyme restore agayne the kyngedome to Israel. And he said vntoo them, it is not for you to know the tymes or ỹ seasons which the father hath put in his owne power. But ye shall receiue power, after that the holy ghost is come vpon you. And ye shal be witnesses vnto me, not onely in Jerusalem, but also into all Jewry, and in Samaria, and euen vnto the worldes end. And when he had spoken these thinges, while they beheld, he was taken vp on hye, & a cloud receiued hym vp out of theyr syght. And while they loked stedfastly vp toward heauen, as he wente behold, two men stode by them in white apparel, which also said, ye men of Galile, why stand ye gasyng vp into heauen? This same Jesus whiche is taken vp frō you into heauen, shall so come, euen as ye haue sene him go into heauen

The Gospell.

Mat. xvi. IEsus appeared vnto the eleuen as they sate at meate, & cast in theyr tethe their vnbelief, and heardnes of herte, because they beleued not them which had seene that he was risen agayne from the dead, and he sayde vnto them. Go ye into all the world, and preache the gospell to all creatures, he that beleueth & is baptised, shall be saued. But he that beleueth not shall be dampned And these tokens shall folowe them that beleue, in my name they shall caste out deuyls, they shal speake wyth newe tongues, they shall dryue awaye serpentes. And if they drinke any deadly thinge it shal not hurt them. They shall laye their handes on the sicke, and they shal recouer.

So

So then when the lorde had spoken vnto them, he was receyued into heauen, and is on the ryght hande of god. And they wente furth, and preached euery where. The lord worcking with them and confyrming the worde with miracles folowing

¶ Proper psalmes and lessons at Euensonge

Psalm. xxiiii.
Psalm. lxviii. } The seconde lesson. Ephe. iiii. vnto thende.
Psal. C. xlviii.

¶ The Sonday after the Ascention

THe Lorde is kynge and hath put on gloryous apparell: the lord hath put on his apparell, & gyrded him selfe wt strength He hath made the round worlde so sure that it can not be moued *Dominus regnauit. Psal. xciij.*

Euer sence the worlde began, hath thy seate bene prepared: thou art from euerlastynge

The fludds are risen, O Lord, the fludds haue lyfte vp their noise the fludds lyft vp their waues

The waues of the sea are myghtye and rage horybly, but the lorde ꝑ dwelleth on hye is myghtyer

Thy testimonyes O lord, are verye sure, holines becommeth thyne house for euer

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

O God the kynge of glory, which hast exalted thine onely sonne Iesus Christ, with great triumph vnto thy kingdome in heauē: we beseche the, leaue vs not comfortles, but sende to vs thyne holy ghost to comforte vs, and exalte vs vnto the same place, whether oure sauiour Christ is gone before, who lyueth and reigneth &c.

The Epistle.

THe ende of all thynges is at hande, be ye therfore sober, and watch vnto prayer. But aboue al thinges haue feruent loue, amonge your selues: for loue shal couer the multitude of synnes. Be yee herberous one to an other without grudgynge As euery man hath receiued the gifte, euen so minister the same one to an other, as good ministers of the manifolde grace of god. If any man speake, let hym talke as ꝑ wordes of god. If any man minister let hym do it as of the habilitie which god ministreth to him: that god in al thinges may be glorified through Iesus Christ: to whom be prayse and dominion for euer and euer. Amen. *i Peter. iiij.*

The Gospell.

When

Ihon.xv. WHen the comforter is come, whome I wyll sende vntoo you from the father (euen the spirite of truthe, whiche procedeth of the father) he shall testifie of me. And ye shal beare witnes also, because ye haue bene with me from the begynnyng.

Ihon.xvi. These thynges haue I said vnto you, because ye shoulde not be offended. They shall excommunicate you: yea, the time shall come, that who soeuer kylleth you, wyll thinke that he doth god seruice. And such thinges wyll they do vntoo you, because they haue not knowen the father nor yet mee. But these thynges I haue tolde you, that when the tyme is come, ye may remembre then, that I tolde you. These thynges said I not vnto you at the begynnyng, because I was presente with you.

Whitsondaye.

Proper psalmes and lessons at Mattins

Psal. xlviii. The second lesson Act. x. Thē Peter opened his mouth
Psal. lxvii. (vnto thende)
Psal. C.xxiv.

At the Communion

Exultate iusti in domino. Psal xxxiij.

REioyce in the lorde, O ye righteous: for it becōmeth well the iust to be thankefull

Praise the Lorde with harpe: synge Psalmes vnto hym, with the lute and instrumente of ten strynges

Syng vnto the lorde a new songe, synge praises lustely (vnto hym) with a good courage

For the worde of the lorde is true: and all his workes are faithfull

He loueth righteousnes & iudgemente, the earth is full of the goodnes of the lorde

By the worde of the lorde are the heauens made, and all the hostes of them, by the breath of his mouth

He gathereth ỹ waters of the sea together as it were vpon a heape and layeth vp the depe as in a treasure house

Let all the earth feare the lorde: stande in awe of hym, all ye ỹ dwell in the worlde

For he spake, and it was done: he commaunded and it stode fast.

The Lorde bryngeth the counsail of the heathen to naught, and maketh the deuices of the people to be of none effect (and casteth oute the counsailes of princes).

The counsaile of the lord shal endure for euer: and the thoughtes of his hert from generation to generation

Blessed are the people whose god is the Lorde Iehouah, and blessed are the folke that haue chosen him to be their inheritaunce.

The lorde loked doune from heauen, and beheelde all the childzen of men

men from the habitation of his dwellyng, he conſidereth all them that dwell in the earthe

He faſhioneth all the hertes of theym: and vnderſtandeth all theyr worckes

There is no kynge that can be ſaued by the multitude of an hoſt: neither is any myghtie man delyuered by much ſtrength

A horſe is counted but a vayne thynge to ſaue a man: neither ſhall he delyuer any man by his great ſtrength

Beholde the eye of the lorde is vpon them that feare him: and vpō them that put their truſte in his mercy

To delyuer their ſoules from death, & to feade them in the tyme of death

Our ſoule hath pacyentlye taryed for the lord, for he is our helpe & our ſhield.

For our hearte ſhall reioyce in hym, becauſe we hoped in hys holye name.

Let thy mercifull kindnes, O Lord, be vpon vs, like as we haue put our truſt in the.

Glory be to the father, and to the ſonne &c.

As it was in the begynning, is now, and euer ſhalbe: world without end. Amen.

The Collect.

GOd, which as vpon this day, haſt taught the hertes of thy faithfull people, by the ſendynge to them the lyghte of thy holy ſpirite, graunt vs by the ſame ſpirite to haue a ryght iudgement in all thynges, and euermore to reioyce in hys holy comfort, through the merites of Chriſt Jeſus our ſauiour, who lyueth and reigneth with thee, in the vnitie of the ſame ſpirite, one God, worlde without ende. Amen.

The Epiſtle

Act. ii.

WHen the fyftye dayes were come to an ende, they were al with one accorde together in one place. And ſodenly there came a ſound from heauen, as it had bene the cummynge of a myghty wynde, and it fylled all the houſe where they ſate. And there appeared vnto them clouen tongues, lyke as they had bene of fyre, and it ſate vpon eche on of theym, and they were all fylled with the holy ghoſte, and began to ſpeake with other tongues, euen as the ſame ſpirite gaue them vtteraunce. There were dwellyng at Jeruſalem Jewes, deuout men, out of euery nation of them that are vnder heauen. Whē this was noiſed about, the multitude came together and were aſtonied, becauſe that euery man heard them ſpeake with his owne tongue. They wondered all, and merueyled ſayyng among themſelues, behold, are not all theſe which ſpeake, of Galile? And how heare we euery man his owne tongue, wherin we were borne? Parthians, & Medes and Elamites, and the inhabiters of Meſopotania, and of Jewrye, and of Capadocia, of Pontus and Aſia, Phrigia,

and

and Pamphilia, of Egipte, and of the parties of Libia, whych is beſyde Siren, and ſtraungers of Rome, Jewes and Proſelites, Grekes and Arrabians, we haue heard thē ſpeake in our owne tongues, the great workes of God

The Goſpell.

Ihon. xiiij.

IEſus ſayde vnto his diſciples, if ye loue me, kepe my commaundementes: and I will praye the father, and hee ſhall geue you an other comforter, that he may abide with you for euer: euen the ſpirite of truthe, whome the worlde cannot receiue, becauſe the worlde ſeeth him not, neither knoweth hym. But ye know hym: for he dwelleth with you, and ſhall be in you. I wyll not leaue you comfortles: but wyll come to you: yet a little while, and the worlde ſeeth me no more, but ye ſee mee. For I lyue, and ye ſhall lyue. That day ſhall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes, and kepeth them, the ſame is he that loueth me. And he that loueth mee, ſhalbe loued of my father, and I wyll loue hym, and wyll ſhew myne owne ſelfe vnto hym.

Proper pſalmes and Leſſons at Euenſonge

Pſal: Ciiii. }
Pſal. Cxlv. } The. ii. leſſon. Actes. xix. It fortuned whē Appollo went to Corinthum (vnto) after theſe thinges

¶ Monday in Whitſon weke

Jubilate deo Pſal. C.

BE ioyfull in the lorde (al ye landes) ſerue the lord with gladnes, and come before his preſence with a ſonge

Be ye ſure that the lorde he is god: it is he that hath made vs. and not we our ſelues, we are his people, and the ſhepe of his paſture

O go your wayes into his gates with thankeſgeuyng: and into his courtes w̄ prayſe: be thankefull vnto hym & ſpeake good of his name.

For the lorde is gratious, his mercy is euerlaſtinge, and his truthe endureth from generation to generation

Glory be to father &c.

As it was in the begynninge

The Collect

¶ God which &c. (As vpon Whitſondaye)

The Epiſtle.

Act. x.

THen Peter opened his mouth & ſaide: of a truth I perceiue that there is noo reſpecte of perſons with GOD, but in all people, he that feareth him, and worketh rightouſnes, is accepted with him ye know the prechynge that God ſent vnto the childzen of Iſrael, preachynge

chyng peace by Jesus Christe, which is lorde ouer all thinges, whiche preaching was published throughout all Jewry (and began in Galile after the baptisme which Jhon preached) howe God annointed Jesus of Nazareth with the holy ghost, and with power. Which Jesus went about doyng good, and healynge all that were oppressed of the deuyll. For god was with hym. And we are witnesses of all thynges which he did in the lande of the Jewes, and at Jerusalem, whom they slew and hanged on tree. Hym god raysed vp the thyrde daye, and shewed hym openly, not to all ỹ people, but vnto vs witnesses (chosen before of god for that intent) which did eate and drynke with hym, after he arose frō death. And he commaunded vs to preache vnto the people, and to testifie that it is he, which was ordeined of god to be the iudge of quycke and dead. To hym geue all the Prophetes witnes, that throughe hys name, whosoeuer beleueth in hym, shall receiue remission of sinnes.

While Peter yet spake these wordes, the holy ghost fell on all theym which heard the preachynge. And they of the circumcision which beleued, were astonyed, as many as came with Peter, because that on the Gentiles also, was shed out the gyfte of the holy ghost. For they heard them speake with tongues, and magnifie god. Then answered Peter can any man forbid water, that these shuld not be baptised which haue receiued the holy ghost, as well as we? And he commaunded theim to be baptized in the name of the lorde. Then prayed they hym to tarye a few dayes.

The Gospell.

SO God loued the worlde, that he gaue his onelye begotten Sonne, that whosoeuer beleueth in him, should not perisshe but haue euerlastyng lyfe. For god sente not his sonne into the worlde, to condempne the worlde: but that the worlde through him might be saued. He that beleueth on him, is not condempned. But he that beleueth not, is condempned already, because he hath not beleued in the name of the onely begotten sonne of God. And thys is the condempnation, that light is come into the world, and men loued darkenes more then lyght, because their dedes were euyll. For euerye one that euyll doeth, hateth the lyght, neither commeth to the lyghte, least his dedes shoulde be reproued. But he that doth truth, commeth to the light, that his dedes may be knowē, how that they are wrought in god. *Ihon. iij.*

ℂ Tuesdaye.

MY songe shall be of mercy and iudgemente: vnto the (O lord) wyll I singe. *Misericordiā. Psal. C.i.*

O let me haue vnderstandyng: in the way of godlynes. When wylte thou come vnto me: I wyll walke in my house wyth a perfecte heart.

I will take no wicked thinge in hande: I hate the synnes of vnfayth fulnes, there shall no such cleaue vnto me.

A frowarde heart shall departe from me: I wyl not knowe a wycked person

Who so pryuely slaundereth his neyghboure, him wyl I destroye

Who so hath a proude loke and hie stomake, I wyll not suffre hym

Myne eyes loke vnto such as be faithfull in the lande, that they may dwell with me

Who so leadeth a godly lyfe, he shal be my seruaunt

There shall no deceiptfull person dwell in my house, hee that telleth lyes shall not tary in my syght

I shall soone destroye all the vngodly that are in the lande: that I maye roote out all wicked doers from the citye of the lorde

Glory be to the father &c.

As it was in the begynninge

The Collect.

God which &c. As vpon Witsonday

The Epistle.

Act. viij. WHen the Apostles which were at Jerusalē, heard saye, that Samaria had receiued the worde of God, they sente vnto them Peter and Jhon. Which whē they were come doun prayed for them, that they myght receyue the holy ghost. For as yet he was come on none of them: but they were baptised onely in the name of Christ Jesu. Then layde they their handes on theim, and they receiued the holy ghoste.

The Gospell.

Jhon. x. VErely verely I say vntoo you: he that entreth not in by the doore into the shepefold, but clymeth vp some other way, the same is a thief, and a murtherer. But hee that entreth in by the doore, is the shepeheard of the sheepe. To hym the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent furth his owne sheepe, he goeth before them, and the shepe folow hym, for they knowe his voice. A straunger wyll they not folow, but wyll flye from hym: for they know not the voice of straungers. This prouerbe spake Jesus vnto them, but they vnderstode not what thynges they were whiche hee spake vnto them. Then saide Jesus vnto them againe.

Verelye verelye, I saye vntoo you: I am the dooze of the sheepe. All (euen as many as came before me) are theues and murtherers, but the shepe did not heare theym. I am the dooze, by me if anye enter in, he shalbe safe, and shall goo in and out, and fynde pasture. A thiefe commeth not but for to steale, kyll and destroy. I am come that ye myghte haue lyfe, and that they myght haue it more aboundantly.

¶ Trinitie Sonday.

At Mattins

The

The fyrste lesson Gene.xviii.(vnto thende)
The second lesson Math.iii.(vnto thende)

At the Communion

GOd be mercifull vnto vs, & blesse vs, and shewe vs the light of his countenaunce, and be mercyfull vnto vs *Deus misereatur. Psal. lxvij.*

That thy way maye be knowen vpon earth, thy saulnge helth amonge all nations

Let the people prayse the O god: yea, let all the people prayse the

O let the nations reioyce and be glad. for thou shalt iudge the folke righteously, and gouerne the nations vpon earth

Let the people prayse the O god, let all the people prayse the.

Then shall the earth bryngе fourth her encreace, and god, euen our owne god shall geue vs his blessinge

God shall blesse vs, and all the endes of the world shall feare hym

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

ALmyghty and euerlastinge god, which haste geuen vnto vs thy seruauntes grace, by the confession of a true fayth, to acknowledge the glorye of the eternall trinitie, and in the power of the diuine maiestie, to worshipp the vnitie, we beseche the, that through the stedfastnes of this faith, we may euermore be defended from all aduersitie, whiche liuest and reignest one God, worlde without ende

The Epistle.

AFter this I loked, and beholde, a doore was open in heauen, and the first voice which I heard, was as it were of a trompet, talkyng with me, which said: come vp hyther and I wyll shew the thynges which must be fulfylled hereafter. And immediatly I was in the spirite. And beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a Jasper stone, and a Sardyne stone. And there was a raynebow about the seate, in syght lyke vnto an Emeraulde. And aboute the seate were. xxiiii. seates. And vpon the seates. xxiiii. Elders sittinge, clothed in white rayment, and had on their heades, crownes of golde. *Apo. iiij.*

And out of the seate proceded lightninges, and thunderynges, and voices, and there were seuen lampes of fyre, burninge before the seate, which are the seuen spirites of God. And before the seate there was a sea of glasse, lyke vnto chrystall: and in the myddes of the seate, & round about the seate, were. iiii. beastes, full of eyes, before and behynde. And the first beaste was lyke a Lion: and the seconde beaste lyke a calfe: and the thirde beaste had a face lyke a man: and the fourth beast, was lyke a

flyng Egle. And the.iiii.beastes had eche one of them syxe wynges about hym, & they were full of eies within. And they had no rest, daye nether nyghte, saiyng: Holy, holy, holy, Lord god almyghtie, which was and is, and is to come.

And when those beastes gaue glory and honoure, and thankes to him that sate on the seate (which liueth for euer and euer) the.xxiiii. elders fell doune before him that sate on the throne, and worshipped him that lyueth for euer, and cast theyr crownes before the throne saiyng, thou art worthy O Lord (our God) to receyue glory, and honoure, and power, for thou hast created all thinges, and for thy willes sake, they are and were created.

The Gospell.

Ihon. iij.

There was a man of the pharises, named Nicodemus a ruler of the Iewes. The same came to Iesus by nyghte, and saide vnto hym: Rabby, we know that thou art a teacher come frō God: for no man could do such miracles as thou dost, except God were with hym. Iesus answered and said vnto hym: Verely verely, I say vnto the, except a man be borne frō aboue, he can not se the kyngdome of god. Nicodemus said vnto hym: how can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne agayne? Iesus answered: verely verely, I say vnto the, excepte a man be borne of water and of the spirite, he can not enter into the kyngdom of God. That which is borne of the flesche, is flesche: and that which is borne of the spirite, is spirite. Marual not thou that I sayde to thee, ye must be borne from aboue. The wynd bloweth where it lusteth, and thou hearest the sounde thereof, but canst not tell whence it commeth, and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered and saide vntoo hym: howe can these thynges be? Iesus answered and said vnto hym: art thou a Maister in Israel, and knowest not these thynges? Verely, verely, I saye vnto the: we speake ỹ we do knowe, and testifie ỹ we haue sene, & ye receiue not our witnes If I haue tolde you earthly thinges, and ye beleue not, how shall ye beleue, if I tel you of heauenly thinges. And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man whiche is in heauen. And as Moses lyfte vp the serpent in the wildernes euen so muste the sonne of man be lyfte vp, that whosoeuer beleueth in hym, perisshe not, but haue euerlastynge life.

¶ The fyrste sondaye after Trinitie sonday.

Beati immaculati. Psalm. C.xix

Blessed are those that are vndefiled in the way, and walke in the lawe of the lorde.

Blessed are they that kepe his testimonies, & seke hym with their whole heart.

For they whiche do no wickednes, walke in his wayes.

Thou

Thou hast charged, that we shall dilygentely kepe thy commaundementes, O that my wayes were made dyrecte, that I myght kepe thy statutes

So shall I not be confounded, while I haue respecte vnto thy commaundementes

I will thanke the with an vnfayned heart, when I shall haue lerned the iudgementes of thy righteousnes

I wil kepe thy Ceremonies, O forsake me not vtterlye

Glory be to the father. &c.

As it was in the begynnynge. &c.

The Collecte.

GOd the strength of all them that truste in the, mercifullye accept our prayers. And because the weaknes of our mortall nature, can do no good thinge without the, graunt vs the helpe of thy grace, that in kepyng of thy commaundementes, we may please the, both in will and dede, through Jesus Christ our lord

The Epistle.

DEerely beloued, let vs loue one an other, for loue commeth of God, and euerye one that loueth, is borne of God, and knoweth god. He ꝑ loueth not, knoweth not god: for god is loue *i. Ihon. iiij.*
In this appeared the loue of God to vs warde, because that God sent his onely begotten sonne into the world, that we myght liue through hym. Herein is loue, not that we loued God, but that he loued vs, and sente his sonne to be the agrement for our synnes.

Derely beloued, If god so loued vs, wee oughte also to loue one an other. No man hath sene god at any tyme. If we loue one an other, god dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in hym and he in vs, because he hath geuen vs of his spirite. And we haue sene, and do testifie, that the father sente the sonne to be the sauiour of the world: whosoeuer cõfesseth that Jesus is the sonne of god, in hym dwelleth God, & he in God. And we haue knowen and beleued the loue that god hath to vs.

God is is loue, and he that dwelleth in loue, dwelleth in god, and god in hym. Herein is the loue perfect in vs, that we shoulde haue truste in the day of iudgement. For as he is, euẽ so are we in this world. There is no feare in loue, but perfect loue casteth out feare, for feare hath paunfulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man say: I loue god, and yet hate his brother, he is a lyer: For how can he that loueth not his brother, whome he hath sene, loue god whom he hath not seene? And this commaundemente haue we of hym: that he which loueth god, should loue his brother also.

The Gospell.

THere was a certeine riche man, which was clothed in purple and fine white, and fared diliciously euery day. And there was a certeine begger named Lazarus, which lay at his gate ful of soores *Luc. xvi*

desyringe to be refreshed with the crommes which fell from the riche mans borde, and no man gaue vnto him. The dogges came also & lycked his soores. And it fortuned, that the begger dyed and was caried by the Aungels into Abrahams bosome. The ryche man also dyed and was buryed. And beyng in hell in tormentes: he lyft vp his eyes, & saw Abraham a farre of, and Lazarus in his bosome, and he cried and said. Father Abraham haue mercy on me, and sende Lazarus that he maye dyppe the typpe of hys fynger in water, and cole my tongue, for I am tormented in thys flame. But Abraham sayde. Sonne, remembre ỹ thou in thy lyfe tyme, receiuedeste thy pleasure: and contrarywise Lazarus receyued payne. But now he is cõforted, and thou art punished beyond all this, betwene vs and you there is a greate space set, so that they which would go from hence to you can not, neither may come frõ thence to vs. Then he said: I pray the therfore father, sende hym too my fathers house (for I haue fiue brethren) for to warne them, lest they also come into this place of torment. Abrahã said vnto hym: they haue Moises and the Prophetes, let them heare them. And he said naye father Abraham, but if one come vnto them from the dead, they wyll repente. He said vnto hym. If they heare not Moses and the Prophetes neither wyll they beleue though one rose from death againe

¶ The seuenth Sonday.

In quo corrigit. Psal. C.xix.

WHerewith all shal a ponge man clense his way: euen by ruling him selfe after thy worde

With my whole hert haue I sought the: O let me not go wronge out of thy commaundementes

Thy wordes haue I hyd within my hert: that I shoulde not synne agaynste thee.

Blessed art thou, O lorde: O teache me thy statutes

With my lippes haue I beene tellynge of all the iudgementes of thy mouth. I haue had as great delite in the way of thy testimonies, as in all maner of riches

I wyll talke of thy commaundementes: and haue respecte vnto thy wayes

My delite shalbe in thy statutes: and I wyll not forget thy worde.

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

LOrde make vs to haue a perpetual feare & loue of thy holy name: for thou neuer failest to helpe and gouerne them, whom thou dost bryng vp in thy stedfast loue: Graunt this &c.

The Epistle.

1. Thon. iii.

MArualle not my brethren thoughe the worlde hate you. We know that we are translated from deathe vnto lyfe, because we loue ỹ brethren. He that loueth not his brother, abydeth

in

in death. Whosoeuer hateth his brother, is a manslear, and ye knowe that no manslear hath eternall lyfe abid yng in hym. Hereby perceyue we loue, because he gaue his lyfe for vs, and we ought to geue oure lyues for the brethren, but whosoeuer hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, how dwelleth the loue of god in him? My babes, let vs not loue in word neither in tongue, but in dede and in veritie. Herby we know that we are of the veritie, and can quiet our hertes before hym.

For if our heart condempne vs, God is greater then oure hearte, and knoweth all thynges. Derely beloued if our heart condempne vs not, then haue we truste to god ward, and whatsoeuer we aske, we receiue of hym, because we kepe his commaundementes, and do those thinges whych are pleasaunt in hys syght. And thys is hys commaundement that we beleue on the name of his sonne Jesus Christ, and loue one an other, as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in hym, and he in hym, and hereby we knowe that he abideth in vs, euen by the spirite which he hath geuen vs.

The Gospell.

A Certeyne man ordeyned a greate supper, and bade manye and sente hys seruaunt at supper tyme, to say to them that were bydden come: for al thinges are now ready. And they al at once began to make excuse. The first saide vnto hym: I haue bought a farme, and I must nedes go & se it, I pray the haue mee excused. And an other said, I haue bought .v. yoke of Oxen, and I go to proue them, I pray the haue me excused. And an other said, I haue maried a wyfe, and therfore I can not come. And the seruaunt returned and brought his master word again thereof. Then was ths good man of the house displeased, and said to his seruaunt: go out quickelye into the stretes and quarters of the citie, and bryng in hither the poore and the feble, and the halte, and the blynde. And the seruant said, lorde it is done as thou hast commaunded, and yet there is roume. And the lord said to the seruaunt, go out into the hye waies and hedges, & compell them to come in, that my house may be filled: For I say vnto you, that none of those men which were bydden, shall tast of my supper. *Luc. xiiij.*

The thyrde sondaye.

DO wel vnto thy seruaunt: ℣ I maye lyue & kepe thy worde *Retribue seruo tuo. Psal. C. xix.*

Open thou myne eyes, that I may se the wouderous thinges of thy lawe

I am a straunger vpon earth: O hyde not thy commaundementes from me

My soule breaketh out for the very feruente desyre, that it hath alway vnto thy iudgementes

Thou haste rebuked the proude, and cursed are they that doo erre from thy commaundementes

O turne from me shame and rebuke: for I haue kepte thy testimonies.

Princes also did syt and speake against me: but thy seruaunt is occupied in thy statutes

For thy testimonyes are my delyght: and my counsailours

Glory be to the father &c.

As it was in the begynninge

The Collect.

LOrde we beseche the, mercifully to heare vs, & vnto whome thou hast geuen an hertye desyre to pray, graunt that by thy [illegible] ayde, we may be defended: through Jesus Christ our Lorde.

The Epistle.

i. Peter. v. SUbmyt your selues euery man one to an other, knyt youre selues together in lowlynes of minde. For god resysteth the proud and geueth grace to the humble. Submit youre selues therfore vnder the myghtie hande of god, that he maye exalte you when the tyme is come. Cast all your care vpon hym: for he careth for you. Be sober and watche, for your aduersary the deuyll, as a roaryng Lion, walketh about, seking whome he may deuour: whom resiste stedfast in the faith, knowyng that ỹ same afflictions are appointed vnto your brethren that are in the worlde. But the god of al grace which hath called vs vnto his eternall glory, by Christe Jesu, shall hys owne selfe (after ye haue suffered a litle affliction) make you perfect, settle, strength, and stablisshe you. To hym be glorye and dominion, for euer and euer.

The Gospell.

Luc. xv. THen resorted vnto him al the Publicans and sinners for to heare hym. And the Pharises and Scribes murmured saiyng. He receyueth synners and eateth with them. But he put furth this parable vnto them saiyng. What man amonge you hauynge an hundred shepe (if he lose one of them) doth not leaue nyntye and nyne in the wildernes, and goeth after that which is losse, vntill he fynd it? And when he hath found it, he laieth it on his shulders with ioy. And assone as he commeth home, he calleth together his louers and neighbours, saiyng vnto them. Reioyce with me, for I haue founde my shepe whyche was losse. I say vnto you, that lykewyse ioy shalbe in heauen ouer one synner that repenteth, more then ouer nintye and nyne iust persons whiche nede no repentaunce.

Eyther what woman (hauing ten grotes, if she lose one) doth not light a candle, and swepe the house, and seke diligently tyll she fynde it. And when she hath founde it, she calleth her louers and her neighboures together saiyng, reioyce with me, for I haue founde the grote whiche I had losse. Likewise I saye vnto you, shal there be ioy in the presence of the Angels of god, ouer one synner that repenteth.

¶ The fourth Sondaye.

My soule cleaueth to the dust: O quicken thou me according to thy worde *Adhesit pauimento anima. Psal. C.xix.*

I haue knowledged my wayes, and thou heardest me O teache me thy statutes

Make me to vnderstande the way of thy commaundementes: and so shall I talke of thy wonderous workes

My soule melteth away for very heauines, comforte thou me according vnto thy worde

Take from me the way of lying: and cause thou me to make muche of [illegible]

I haue chosen the way of truthe: and thy iudgementes haue I layd before me

I haue sticken vnto thy testimonies: O lorde confounde me not

I wyll runne the waye of thy commaundementes: when thou haste set my hert at libertie

Glory be to the father. &c. As it was in the begynnyng &c.

The Collect.

GOd the protector of all that trust in the, without whom nothing is stronge, nothyng is holy, increase and multiply vpon vs thy mercye, that thou beynge oure ruler and guyde we may so passe through thynges temporal, that we finally lose not the thynges eternall: Graunt this heauenly father, for Jesus Christes sake our Lorde

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shalbe shewed vpon vs. For the feruent desyre of the creature, abideth, lokyng when the sonne of God shal appere, because ỹ creature is subdued to vanitie, against the wyll therof but for his wyll which hath subdued the same in hope. For the same creature shalbe delyuered from the bondage of corruption, vnto the glorious libertye of the sonnes of God. For we knowe that euery creature groneth after vs also, and trauaileth in payne, euen vnto this tyme: not onely it, but we also which haue the first frutes of the spirite, mourne in our selues also, and wait for the adoption (of the children of god) euen the delyueraunce of our bodyes *Roma. Viij.*

The Gospell.

BE yee mercyfull, as youre father also is mercifull. Judge not, and ye shall not be iudged, condempne not, and ye shall not be condempned. Forgeue, & ye shal be forgeuen. Geue and it shal be geuen vnto you. Good measure and pressed doune, and shaken together and runnynge ouer, shal men geue into youre bosomes. For with the same measure that ye mete w all, shall other men mete to you agayne. *Luc. Vi.*

And

And he put furth a similytude vnto them. Can the blynde leade the blynd? dothe not both fal into the diche? The disciple is not aboue his Maister, euery man shal be perfecte, euen as his Maister is. Why seest thou a mote in thy brothers eye, but consyderest not the beame that is in thyne owne eye? Eyther how canste thou saye to thy brother? Brother, let me pull oute the mote that is in thyne eye, when thou seest not the beame that is in thyne own eye. Thou ypocrite, cast out the beame out of thine owne eye first, and then shalte thou see perfectly to pul out the mote that is in thy brothers eye.

¶ The .b. Sonday.

Legem pone psal. C. xix.

TEache me, O Lorde, the way of thy statutes: and I shal kepe it vnto the ende

Geue me vnderstandynge, and I shall kepe thy law: yea, I shall kepe it with my whole hert

Make me to goo in the path of thy commaundementes: for therein is my desyre

Enclyne my hert vnto thy testimonies, and not to couetousnes.

O turne away myne eyes, least they behold vanitie: and quicken thou me in thy way

O stablisshe thy worde in thy seruaunt, that I may feare the

Take away the rebuke that I am afraid of: for thy iudgementes are good

Behold my delite is in thy cõmaundementes: O quicken me in thy righteousnes

Glorye be to the father, and to the sonne, and to the holy ghost. As it was in the begynnynge, is now, and euer shalbe, worlde. &c.

The Collect.

GRaunte lorde, we beseche the, that the course of this worlde maye be so peaceably ordred by thy gouernaunce, that thy congregatiõ maye toyfully serue the in al godly quietnes, through Jesus christ our Lorde.

The Epistle.

i. Peter. iij.

BE you all of one mynde, and of one herte, loue as brethren, be pitifull, bee courteous (meke) not rendrynge euyll for euyll, or rebuke for rebuke: but contrariwise blesse, knowing that ye are therunto called, euen that ye should be heires of the blessyng. For he that doeth longe after lyfe, and loueth to se good daies, let hym refrayne his tongue from euyl, and hys lippes that they speake no guile. Let hym eschewe euyll, and do good: let hym seke peace and ensue it. For the eyes of the lorde, are ouer the righteous, and his eares are open vnto their praiers. Againe, the face of the lorde, is ouer them that do euyll. Moreouer, who is it that wyll harme

harme you if ye folow ỹ which is good? yea, happy are ye, if anye trouble happen vnto you for righteousnes sake. Be not ye afraid for any terrour of them, neither be ye troubled, but sanctifye the lorde GOD in your hertes.

The Gospell.

IT came to passe that (when the people preased vpon hym to heare the word of god) he stode by the lake of Genezareth, and saw two shippes stande by the lakes side, but the fishermen were gone out of theym, and were washynge their nettes. And he entred into one of the shippes (which perteined to Simon) and prayed hym, that he would thrust out a little from the lande. And he sate downe and taughte the people oute of the ship. When he had left speakyng, he said vnto Simon, lanche out into the depe, and let slip your nettes, to make a draught. And Symon answered and sayde vnto hym. Maister, we haue laboured all nyght, and haue taken nothynge. Neuertheless at thy commaundemente, I will loce fourth ỹ net. And when they had this done, they inclosed a great multitude of fyshes. But their net brake, & they beckened to their felowes (which were in the other shippe, that they shoulde come and helpe them. And they came and filled both the shippes, that they sonke again When Symon Peter sawe this, he fell downe at Jesus knees sayyng Lorde, go from me, for I am a synfull man. For he was astonied and al that were with him, at the draught of fishes, which they had taken: & so was also, James and Jhon, the sonnes of Zebede, which were parteners wyth Simon. And Jesus sayde vnto Simon. Feare not, from hence furth thou shalt catche men. And they brought the shyppes too lande, and forsoke all and folowed hym

Luc. v.

¶ The .vi. Sonday.

LEt thy louyng mercie come also vnto me, O lord, euen thy saluation, accordyng vnto thy worde

Et veniat sup me. psal. C.xix.

So shall I make answere vnto my blasphemers: for my truste is in thy worde

O take not the word of truth vtterly out of my mouth: for my hope is in thy iudgementes

So shall I alway kepe thy law: yea, for euer and euer.

And I wyll walke at libertie, for I seke thy commaundementes.

I wyll speake of thy testimonies also, euen before kynges, and wyl not be ashamed

And my delight shal bee in thy commaundementes, whiche I haue loued.

My handes also will I lyfte vp vnto thy commaundementes, whiche I haue loued, and my studie shalbe in thy statutes

Glory be to the father &c. As it was in the begynnyng &c.

The Collecte.

God

At the Communion.

GOd, which hast prepared to them that loue the, such good thynges as passe all mannes vnderstandynge: poure into our hertes such loue towarde thee, that wee louynge the in all thynges, may obteyne thy promises, which excede al that we can desyre: Through Jesus Christ our lorde.

The Epistle.

Roma. vi. KNowe ye not that all we which are baptised in Jesu Christ, are baptised to dye with hym. We are buried then with him by baptisme for to dye: that likewise as Christe was raysed from death, by the glory of the father, euen so we also walke in a new lyfe. For if we be graft in deathe lyke vnto hym, euen so shall we be partakers of the resurrection: knowyng this, that oure olde man is crucified with hym also, that the body of sinne might vtterly be distroyed, that hencefourth we should not be seruauntes vnto sin For he that is dead, is iustified frō synne. Wherfore, if we be dead with Christ, we beleue that we shall also lyue with him, knowyng that christ beyng raised from death, dieth no more. Death hath noo more power ouer hym. For as touchyng that he died, he died concerning sinne once, And as touchynge that he liueth, hee liueth vnto God. Likewise consider ye alsoo, that ye are dead, as touchyng synne, but are alyue vntoo god, through Jesus Christ our lorde.

The Gospell.

Math. v. JEsus sayde vnto his disciples. Excepte youre righteousnes excead the righteousnes of the Scribes and Pharises: ye can not enter into the kyngdome of heauen: ye haue heard that it was said vnto them of old time. Thou shalt not kyll, whosoeuer kylleth, shall bee in daunger of iudgemente. But I saye vnto you, that whosoeuer is angry with hys brother (vnaduisedly) shalbe in daunger of iudgement. And whosoeuer say vnto his brother, Racha, shalbe in daunger of a counsail: but whosoeuer saith thou foole, shalbe in daunger of hell fire. Therfore, if thou offerest thy gifte at the alter, & there remembreste that thy brother hath ought against the, leaue there thyne offoryng before the alter, and goo thy way first, and be reconciled to thy brother, and then come and offre thy gyfte.

Agre with thine aduersary quickely, whileste thou art in the way with hym, least at any tyme the aduersary, deliuer the to the iudge, and the iudge delyuer the to the minister, and then thou be caste into prysone. Verely I say vnto the, thou shalt not come oute thence, tyll thou haue payed the vttermoste farthynge.

The seuenth sonday.

Memor esto pſal. C. xix.

THynke vpon thy seruauntes, as concernynge thy worde wherin thou hast caused me to put my trust

The same is my comfort in my trouble: for thy word hath quickened me

The

The proude haue had me exceadyngly in derision, yet haue I not shrinked from thy law

For I remembred thyne euerlastinge iudgementes O lord, and receyued comforte

I am horribly afrayde, for the vngodly, that forsake thy law

Thy statutes haue bene my songes, in the house of my pylgrimage

I haue thoughte vpon thy name, O lorde: in the nyghte season, and haue kept thy lawe.

This I had, because I kepte thy commaundementes

Glory be to the father. &c.

As it was in the begynnynge. &c.

The Collecte.

LOrde of all power and myght, which art the author and geuer of al good thynges: graffe in our hertes, ỹ loue of thy name, increase in vs true religion, norysh vs with all goodnes, and of thy greate mercie, kepe vs in the same: through Jesus Christ our Lorde.

The Epistle.

I Speake grossly, because of the infyrmitie of your flesh. As ye haue geuen your membres seruauntes, to vnclennes, and to iniquitie (from one iniquitie too an other) euen soo now geue ouer your membres, seruauntes vntoo righteousnes, that ye may be sainctified. For whē ye were the seruauntes of sinne, ye were void of righteousnes. What frute had you then in those thynges whereof yee are nowe ashamed? For the ende of those thinges is death. But now are ye deliuered from syn, & made the seruauntes of God, and haue your fruite to be sainctified, and the ende euerlastyng lyfe. For the rewarde of synne is deathe: but eternall lyfe is the gyfte of God: Through Jesus Christ our Lorde. *Roma. vi.*

The Gospell.

IN those dayes, when there was a very great companie, and had nothyng to eate: Jesus called his Disciples vntoo hym, and said vnto them: I haue compassiō on the people, because they haue now bene with me three daies, and haue nothyng to eate. And if I sende them away fastynge to their owne houses, they shall faint by the way: for diuerse of them came from farre. And his disciples answered hym: where shoulde a man haue bread, here in the wildernes, to satisfie these? And he asked thē: how many loaues haue ye? They said, seuen. And he commaunded the people to sit downe on the ground. And he toke the seuen loaues: and whē he had geuen thankes he brake and gaue to his disciples, to set before theym: and they did set them before the people. And they had a few small fishes. And when he had blessed, he commaunded them also to be set before them. And they *Mar. viij.*

did eate, and were suffised. And they toke vp of the broken meate that was lefte, seuen baskettes full. And they ỹ did eate, were aboute foure thousande, and he sente them away

The eyght Sonday.

Portio mea domine. Psal. C. xix.

THou art my portiõ, O lord, I haue promised to kepe thy law
I made myne humble petitiõ in thy presence wt my whole
harte: O be mercyfull vnto me accordynge vnto thy
I call mine owne waies to remembraunce, and turne my
feete into thy testimonies
I made haste, and prolonged not the tyme to kepe thy commaundementes.
The congregations of the vngodly haue robbed me, but I haue not forgotten thy law.
At midnight will I ryse, to geue thankes vnto ỹ, because of thy righteous iudgementes
I am a companion of all them that feare the: and kepe thy commaundementes
The earth, O Lorde, is full of thy mercie: O teache me thy statutes
Glorye be to the father, and to the sonne, and to the holy ghost.
As it was in the beginnyng, is now, and euer shalbe, world without end. Amen.

The Collect.

GOd, whose prouidence is neuer deceiued, wee humblye beseeche thee, that thou wylte put away from vs all hurtfull thinges, and geue those thynges which be profitable for vs: Throughe Jesus Christ our Lorde.

The Epistle.

Rom. viij.

BRethren, wee are debters, not to the flesshe, to liue after the flesshe. For if ye lyue after the flesshe, yee shall dye. But yf yee (throughe the spirite) do mortyfye the deedes of the bodye, yee shall lyue. For as many as are led by the spirite of GOD, they are the sonnes of God. For yee haue not receiued the spirite of bondage, to feare anye more, but yee haue receyued the spirite of adoption, wherebie we crye Abba father. The same spirite certifyeth oure spirite, that wee are the sonnes of GOD. If we be sonnes, then are wee also heyres, the heires I meane of God, and heires annexed with Christe: yf so be that we suffer with hym, that we maye be alsoo glorifyed together with hym.

The Gospell.

Beware

BEware of false Prophetes, which come to you in shepes clothinge, but inwardelye they be rauenynge wolues, ye shall knowe theym by their frutes. Doo men gather grapes of thornes? Or fygges of Thistles? Euen so, euery good tre bryngeth furth good fruite. But a corrupte tree, bringeth furth euill fruite. A good tree can not bringe furth bad frutes, neyther can a bad tree bringe furth good fruites. Euery tre that bryngeth not furth good frute, is hewen downe and cast into the fyre. Wherfore by their frutes ye shall knowe them. Not euery one that saythe vnto me lorde, lorde, shall enter into the kyngedome of heauen, but he that doth the wyll of my father whiche is in heauen, he shall enter into the kynge dome of heauen *Mat. vii.*

¶ The .ix. Sonday

O Lorde, thou hast dealte graciously with thy seruaunte accordinge vnto thy worde *Bonitatem. Psal. C. xix*

O learne me trew vnderstandynge, and knowledge, for I haue beleued thy commaundementes

Before I was troubled, I wente wronge, but nowe I haue kepte thy worde

Thou art good and gratious, O teache me thy statutes

The proud haue imagined a lye against me: but I wyl kepe thy commaundementes with my whole hert

Their hert is as fat as braune: but my delite hath bene in thy law.

It is good for me that I haue bene in trouble: that I maye learne thy statutes

The law of thy mouth is derer vnto mee: then thousandes of golde and syluer

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

GRaunt to vs Lorde, we beseech the, the spirite to thynke, and doo alwaies such thynges as be ryghtfull: that we which can not bee without the, maye by the, be able to lyue accordynge to thy wyll: Through Jesus Christ our lorde.

The Epistle.

BRethren, I woulde not that ye shoulde be ignoraunt, how that our fathers were al vnder the cloude, and passed thorowe the sea. and were all baptised vnder Moises in the cloud and in the sea, and did all eate of one spirituall meat & did all drynke of one spirituall drynke. And they dranke of the spirituall rocke that folowed them, which rocke was Christ. But in many of them had god no delight. For they were ouerthrowen in ye *i Cor. x.*

wyldernes. These are ensamples to vs, that we shoulde not luste after euyll thynges, as they lusted. And that ye should not bee worshippers of ymages as were some of them, accordinge as it is written. The people sate downe to eate and drinke, and rose vp to playe. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day. xxiii. thousande Neither let vs tempte Christe as some of them tempted, & were destroied of serpentes, neither murmure ye, as some of them murmured and were destroied of the destroier. All these thynges happened vnto them for ensamples: and are written to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore, let hym that thinketh he standeth, take hede lest he fall. There hath none other temptations taken you, but suche as follow the nature of man. But god is faithfull, whiche shall not suffre you to be tempted aboue your strength: but shall in the middes of the temptation make a way, that ye may be able to beare it.

The Gospell.

Luc. xvi. IEsus said vnto his disciples: There was a certeine rich man whych had a Steward, and the same was accused vnto him that he had wasted hys goodes. And he called hym, & sayde vnto hym: how is it that I heare thys of thee? Geue accomptes of thy stewardship, for thou mayest be no longer Steward. The Stewarde said within hym selfe: what shall I doo? for my maister taketh away from me the Stewardship. I can not dygge, and to begge I am ashamed. I wote what to do, that whē I am put out of the Stewardshippe, they maye receyue me into their houses.

So when he had called all his Maisters debters together, he sayd vnto the fyrst how much owest thou vnto my Maister? And he sayde, an hundred tunnes of oyle. And he sayde vnto hym, take thy Byll and sit downe quickely, and write fyftie. Then sayd he to an other, how much owest thou. And he sayde, an hundred quarters of wheate. He sayd vnto him, take thy byll and write foure skore. And the lorde commended the vniust Steward, because he had done wisely. For the children of this worlde are in their nation, wiser then the chyldren of light. And I say vnto you: Make you frendes of the vnrighteous Mammō, ỹ whē ye shall haue nede, they may receiue you into euerlastyng Habitations

¶ The .x. Sondaye.

Manus tue. Psal. C. xix. THy handes haue made me, & fashyoned mee: O geue me vnderstandyng, that I may heare thy commaundementes.

They that feare the, will be glad whē they se me: because that I haue put my trust in thy worde.

I know, O lord, that thy iudgementes are right: and that thou of very faythfulnes hast caused me to be troubled.

O let thy mercifull kindnes be my comfort: accordyng to thy word vnto thy seruaunt

O let thy louing mercies come vnto me, that I may liue, for thy law is my delight

Let the proude be confounded, for they go wickedly aboute to destroy me: but I will be occupied in thy commaundementes

Let such as feare the and haue knowen thy testimonies, be turned vntoo me

O let my hearte be sounde in thy statutes, that I be not ashamed

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

LEt thy mercifull eares O lorde, be open to the praiers of thy humble seruauntes, and ỹ they may obteyn their petitions, make them to aske suche thynges as shall please the: Through Jesus Christe our Lorde

The Epistle

1. Cor. xii.

COncernynge spirituall thinges (brethren) I would not haue you be ignorant: ye know that ye were Gentiles, and went youre wayes vnto dumme ymages, euen as yee were ledde. Wherfore I declare vnto you, that no man, speakyng by the spirite of god, defieth Jesus. Also no man canne saye that Jesus is the Lord, but by the holy goste. There are diuersities of gyftes, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are dyuers maners of operations, and yet but one GOD, which worketh all in all

The gift of the spirite is geuen to euerye man, to edifye with all. For to one is geuen through the spirite, the vtteraunce of wisedome: to an other is geuen the vtteraunce of knowledge, by the same spirite. To an other is geuen faith, by the same spirit. To an other the gift of healyng, by the same spirite. To an other power to do miracles. To an other, prophecie. To an other iudgemente to discerne spirites. To an other, diuers tongues. But these all worketh euen the selfe same spirite, deuidyng to euery man a seuerall gifte, euen as he wyll.

The Gospell.

Luc. xix.

AND when he was come nere to Hierusalem, he beheld the citie, and wepte on it, saiynge: If thou haddeste knowen those thynges, which belong vnto thy peace, euen in thys thy day thou wouldest take hede. But now are they hyd from thine eyes. For the dayes shall come vpon the, that thy enemyes also shall caste a banke aboute thee, and compasse the rounde, and kepe the in, on euery side, and make the euen with the grounde, and thy children whiche are in thee. And they shall not leaue in the, one stone vpon an other because thou knoweste not the tyme of thy visitation. And hee wente into the Temple, and began to caste out theym that solde therein, and

them that bought saiyng vnto them. It is wrytten, my house is ỹ house of prayer, but ye haue made it a den of theues. And he taught dayly in tye Temple

¶ The. xi. Sondoy

Defecit. Psal. C. xix.

My soule hath longed for thy saluation, and I haue a good hope because of thy worde

Myne eyes longe sore for thy word saiyng, O when thou comforte me

For I am become like a bottle in ỹ smoke, yet do I not forget thy statutes

How many are the daies of thy seruaunt: whē wilt thou be auenged of them that persecute me

The proude haue digged pittes for me, which are not after thy law

All thy commaundementes are trew, they persecute me falsely, O be thou my helpe

They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes

O quicken me after thy louyng kyndnes: and so shall I kepe the testimonies of thy mouth

Glory be to the father &c.

As it was in the begynninge

The Collect.

GOd which declarest thy almightie power, most chiefly in shewing mercie and pitie: Geue vnto vs aboundantly thy grace, that we runnyng to thy promises, may be made partakers of thy heauenly treasure: Through Jesus Christ our Lorde

The Epistle.

1. Cor. xv.

BRethren, as partainyng to the Gospell, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which also ye are saued: I do you to wete after what maner I preached vntoo you, if ye kepe it, except ye haue beleued in vaine. For first of all, I delyuered vnto you, that which I receiued, how ỹ Christ dyed for our sinnes, agreyng to the scriptures: and that he was buried, and that he arose agayn the third day accordyng to the scriptures. And that he was sene of Cephas, then of the. xii.. After that was he sene of moo then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallē a slepe. After that appeared he to James, then to all the Apostles And last of all he was sene of mee, as of one that was borne out of due tyme. For I am the least of the Apostles, whiche am not worthy to bee called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am, And his grace whiche is in mee

mee: was not in vaine. But I laboured more aboundantlye then they all, yet not I, but the grace of God, which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospell.

CHrist tolde this parable vnto certein whiche trusted in themselues, that they were perfect and despised other. Two men went vp into the temple to praye, the one a Pharise, and the other a Publicane. The Pharise stode and praied thus with hym selfe. God, I thanke the that I am not as other men are, extorcioners, vniust adulterers, or as this Publican. I fast twise in the weke, I geue tythe of all that I possesse. And the Publican standynge a farre of, would not lifte vp his eyes to heauen, but said: God be mercifull to me a synner. I tell you, this man departed home to his house, iustified more then the other. For euerye man that exalteth hym selfe, shall bee brought low: and he that humbleth hym selfe, shall be exalted. *Luc. xviii.*

¶ The. xii. Sonday.

LOrde, thy worde endureth for euer in heauen
Thy truth also remaineth from one generation to an other, thou hast layde the foundation of the earthe, and it abydethe *In eternum Domine Psal. C. xix*

They continewe thys daye, accordynge to thy ordynaunce, for all thinges serue the

If my delyte had not beene in thy lawe, I shoulde haue perysshed in my trouble

I wyll neuer forget thy commaundementes: for wyth theym thou haste quickened me

I am thyne, O saue me: for I haue sought thy commaundementes

The vngodly laid waite for me, to destroy mee: but I wyll consyder thy testimonies

I see that all thynges come to an ende: but thy commaundementes are exceadyng broade

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

ALmyghty and euerlastynge god, which art alwaies more readye to heare, then we to praye: And arte wonte to geue more then eyther we desire or deserue: Poure doune vpon vs the abundaunce of thy mercie, forgeuyng vs those thynges whereof our conscience is afraide, and geuyng vnto vs, that ỹ oure prayer dare not presume to aske, through Iesus Christ our lord

The Epistle.

SUche truste haue we through Christ to godwarde, not ỹ we are sufficient of our selues, to thinke any thing, as of our selues, but if we be able vnto any thinge, ỹ same cõmeth of god, whiche hath made vs able to minister ỹ new testamẽt, not of ỹ letter, but of ỹ spirit. *ii. Cor. iii.*

For the letter kylleth, but the spirite geueth lyfe. If the minystration of death, throughe the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses, for the glory of his countenaunce (which glory is done away) why shal not the ministration of the spirite, be much more glorious. For if the ministration of condempnation be glorious, much more doth the ministratiō of righteousnes excede in glorye.

The Gospell.

Mar. vij.

IEsus departed from the costes of Tire and Sidon, and came vnto the sea of Galilee, throughe the middes of the costes of the .x. cities. And they broughte vnto hym, one ꝯ was deaf, and had an impediment in his speche, and they prayed hym to put his hande vpō hym. And when he had taken hym aside from the people, he put his fingers into his eares: and did spit, and touched his tongue, and loked vp to heauen and sighed, & said vnto hym: Ephata, that is to saye, be opened. And straight way his eares were opened, and the strynge of his tongue was loced, and hee spake plaine. And he commaunded them that they shoulde tell no man But the more he forbad them, so much the more a great deale, they published, saiyng. He hath done all thynges well, hee hath made bothe the deafe to heare, and the dumme to speake

¶ The .xiii. Sonday.

Quomodo dilexi. psal. C. xix.

LOrde what loue haue I vnto thy lawe, all the daye longe is my studie in it

Thou thorow thy commaundementes haste made me wiser then my enemyes, for they are euer with me

I haue more vnderstandinge then my teachers, for thy testimonies are my studie

I am wiser then the aged, because I kepe thy commaundementes

I haue refrayned my fete from euery euyll waye, that I maye kepe thy worde.

I haue not shrinken from thy iudgementes, for thou teachest me

O how swete are thy wordes into my throte: yea sweter then hony vnto my mouth

Through thy commaundementes I get vnderstandyng: therefore I hate all wicked wayes

Glory be to the father. &c.

As it was in the begynnynge. &c.

The Collect.

ALmyghty and mercifull god, of whose onely gift it commeth, that thy faythfull people do vnto the, true and laudable seruice, graunt we beseech the, ꝯ we maye so runne to thy heauenly promises, that we fail not finally to attaine the same: Through Jesus Christ our lord

The Epistle.

TO Abraham and his seede were the promises made. He saith not Gala. iij.
in the sedes, as many: but in thy seede, as of one, which is Christe
This I saye, that the law whiche began afterward, beyonde. iiii.
C. and. xxx. yeres, doth not disonul the testament that was confirmed
afore of God, vnto Christwarde, to make the promise of none effecte.
For if the inheritaunce come of the law, it commeth not now of promise
But God gaue it to Abraham by promise. Wherefore then serueth the
law? The law was added because of transgression (tyll the seede came,
to whome the promise was made) and it was ordained by Aungels in
the hande of a mediator. A mediator is not a mediator of one: but God
is one. Is the law then against the promise of God? God forbyd. For
if there had bene a law geuen, whiche coulde haue geuen lyfe: then noo
doubte righteousnes should haue come by the lawe. But the scripture
concludeth all thynges vnder synne, that the promise, by the faithe of
Jesus Christ, should be geuen vnto them that beleue.

The Gospell.

HAppy are the eyes which se the thinges that ye se. For I tell you Luc. x.
that many prophetes and kynges haue desyred to se those thyn-
ges which ye se, and haue not seene them, and to heare those thin
ges whych ye heare, and haue not heard them. And behold a certeyne
lawyer stode vp and tempted hym, saiyng. Maister, what shall I do to
inherite eternall lyfe? he said vntoo hym: what is written in the lawe?
how readest thou? and he answered and said: Loue the lorde thy god,
with all thy herte, and with all thy soule, and with all thy strength, and
with all thy mynde: and thy neighbour as thy selfe. And he saide vnto
hym: Thou hast answered right. This do and thou shalte lyue: but he
wyllynge to iustifie hym selfe said vnto Jesus. And who is my neygh-
bour. Jesus answered and said. A certein man descended from Jerusa
lem to Hierico, and fell amonge theues, whiche robbed hym of his ray-
mente, and wounded hym, and departed, leauynge hym halfe dead.
And it chaunsed ỹ there came downe a certeine priest, that same waye
and when he sawe hym, he passed by. And lykewise a Leuite, when hee
went nye to the place, came and loked on hym, and passed by. But a cer
teine Samaritane as he iorned, came vnto him and when he saw him
he had compassion on him, and wente too, and bounde vp his woundes
and powred in oyle & wine, & set him on his owne beaste and brought
him to a common inne and made prouisiõ for hym. And on the morow
when he departed, hee toke out two pence, and gaue them to the hoste,
and saide vntoo hym. Take cure of hym: and whatsoeuer thou spen-
dest more, when I come again, I wyll recompence thee. Which now of
these three thynkeste thou was neighboure vnto hym that fell among
the theues?

And

and hee sayde, he that shewed mercy on hym. Then sayde Jesus vnto hym, go and do thou likewise

¶ The .xiiii. Sonday

Lucerna pedibus meis Psal. C. xix

THy woꝛde is a lanterne vntoo my feete, and a lyghte vnto my pathes

I haue swoꝛne, and am stedfastlye purposed, to kepe thy righteous iudgementes

I am troubled aboue measure, quicken me O loꝛde, accoꝛdyng vnto thy woꝛde.

Let the free wyll offerynges of my mouth, please the, O Loꝛde: and teache me thy iudgementes

My soule is alway in my hande: yet do not I foꝛget thy law

The vngodly haue layd a snare foꝛ me, but yet swarued I not from thy commaundementes

Thy testimonies haue I claymed as myne heritage foꝛ euer, & why they are the very ioye of my herte

I haue applyed my hearte to fulfyll thy statutes alway, euen vnto the ende

Gloꝛy be to the father &c.

As it was in the begynninge

The Collect.

ALmyghtie and euerlastyng God, geue vnto vs the increase of faith, hope, and charitie, & that we may obteine that whiche thou doest pꝛomyse, make vs to loue that which thou doest commaund: thꝛough Jesus Chꝛist our loꝛde.

The Epistle.

Gala. V.

SAye walke in the spirite, & fulfyll not the lustes of the flesh Foꝛ the flesshe lusteth contrary to the spirite, and the spiryte contrary to the flesshe: these are contrary one to the other, so that ye can not do whatsoeuer ye woulde. But and if ye bee led of the spirite, then are ye not vnder the law. The dedes of the flesh are manifest, which are these: adultry, foꝛnication, vnclennes, wantonnes, woꝛshipping of ymages, witchcraft, hatred, variaunce, zele, wꝛath strife, sedition, sectes, enuying, murder, dꝛonkennes, gluttonie, and such lyke, of the which I tell you befoꝛe, as I haue tolde you in tymes past, that they which commyt such thynges, shall not bee inheritours of the kyngdom of God. Contrarily, the frute of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faithfulnes, mekenes, temperancie Against suche, there is no law. They truly that are Chꝛistes, haue crucified the flesshe with the affections and lustes.

The Gospell.

And

AND it chaunced as Jesus went to Jerusalem, he passed thorow Samaria and Galilee. And as he entred into a certein towne, there met with him .x. men that were lepers: whych stode a farre of, and put fourthe theire voyces and said. Jesu Maister, haue mercye vpon vs. When he saw them, he said vnto thē goo shew your selues vnto the Priestes. And it came too passe, that as they wente, they were clensed. And one of them when he sawe that hee was clensed, turned backe again, and with a loude voyce praysed God and fell downe on his face, at his feete, and gaue hym thankes. And the same was a Samaritane. And Jesus answered and said: Are there not .x. clensed? but where are those .ix.? There are not found that returned again to geue god praise, saue onely this straunger. And he said vnto hym: arise, go thy way, thy faith hath made the whole. *Luc. xvij.*

¶ The .xv. Sondaye

I hate theym that immagin euill thinges, but thy lawe do I loue. *Iniquos odi o habui. Psal. C. xix.*

Thou art my defence and shyeld, and my truste is in thy worde

Awaye from me ye wicked, I will kepe the commaundementes of my god

O stablisshe me accordinge vnto thy word, that I maye lyue, and let me not be disapoynted of my hope

Holde thou me vp and I shal be safe, yea, my delight shal euer be in thy statutes

Thou haste troden downe all them that departe from thy statutes: for they ymagin but deceipte

Thou puttest away all the vngodly of the earth like drosse: therfore I loue thy testimonies

My flesche trembleth for feare, & I am afrayde of thy iudgementes

Glory be to the father. &c.

As it was in the begynnynge. &c.

The Collecte.

KEpe we beseche the, O lord, thy churche with thy perpetual mercie, & because the frailtie of man without the, can not but fall: kepe vs euer by thy helpe, and leade vs to all thynges profitable too our saluation: through Jesus Christ our Lorde.

The Epistle

SEe how large a letter I haue writen vnto you with myne owne hande. As many as desire with outward apperaunce to please carnally, the same constraine you to be circumcised onelye, leaste they shoulde suffre persecution for the crosse of Christ. For they them selues which are circumcised, kepe not the law, but desyre to haue you circumcised, ✠ they myghte reioice in your flesh. *Gala. vi.*

God

God forbid that I shoulde reioyce, but in the crosse of our Lorde Jesu Christ, whereby the worlde is crucified vnto me, and I vnto the world For in Christ Jesu, neither circumcision auaileth any thynge at all, nor vncircumcision, but a new creature. And as manie as walke according vnto this rule, peace be on them and mercye, and vpon Israel that pertaineth to God. From hencefourth, let no man put me to businesse: for I beare in my bodye, the markes of the Lorde Jesu. Brethren, the grace of our lorde Jesu Christ be with your spirite. Amen.

The Gospell.

Mat. vi.

NO man can serue two Maisters, for eyther he shall hate the one and loue the other, or else leane to the one, and despise ỹ other, ye can not serue god and Mammon. Therfore I saie vnto you, be not carefull for youre life, what yee shall eate or drynke: nor yet for your bodye, what raiment ye shall put on. Is not the lyfe more worth then meate: and the bodye more of value thē rayment: Beholde the foules of the ayre, for they sow not, neither do they reape, nor cary into the barnes: and your heauenly father fedeth them Are ye not much better then they: Which of you (by takynge carefull thought) can adde any cubite vnto his stature. And why care ye for raimente. Consider the Lylies of the field how they grow. They labour not: neither do they spynne. And yet I say vnto you, that euen Salamon in all his roialtie, was not clothed lyke one of these.

Wherfore, if god so clothe the grasse of the field (which though it stand to daye, is to morow caste into the fornace) shall he not muche more do the same for you, O ye of litle faith: Therfore take no thought, saiyng: What shall wee eate, or what shall wee drynke, or wherewith shall wee bee clothed: After all these thynges doo the Gentyles seke. For your heauenlye father knoweth that ye haue nede of all these thynges. But rather seke ye first the kyngdome of god, and the righteousnes thereof, and all these thynges shalbe ministred vnto you. Care not then for the morow, for the morow day, shall care for it selfe: sufficient vnto the day, is the trauayle thereof.

The. xvi. Sonday.

Feci iudiciū psal. C. xix.

I Deale with the thinge that is lawful and ryght, O geue me not ouer vntoo myne oppressours

Wake thou thy seruaunt to delyght in that which is good that the proude do me no wronge

Myne eyes are wasted awaye, wyth lokynge for thy helth: and for the worde of thy righteousnes

O deale with thy seruaunt accordyng vnto thy louyng mercie: and teache me thy statutes

I am thy seruaunt: O graunt me vnderstanding that I may know thy testimonies.

It is tyme for the lord to lay to thyne hand: for they haue destroied thy law

For I loue thy commaundementes: aboue golde and precious stone Therfore holde I straight all thy commaundementes: & all false way, I vtterly abhorre

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

LOrde, we beseche the, let thy continuall pitie clense and defend thy congregation: and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnes, thorow Iesus Christ our Lorde

The Epistle

I Desire ỹ you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the father of our lord Iesus Christ which is father ouer all, that is called father in heauen & in earth, that he woulde graunt you, accordyng to the riches of his glorye, that ye may be strengthed with might by his spirite in the inner man: that Christ may dwell in youre hertes by faithe, that ye beyng roted and grounded in loue, myghte be able to comprehende with all sainctes, what is the breadthe and length, depthe and heighte, and to know the excellent loue of the knowledge of Christ, ỹ ye might be fulfylled with all fulnes, whiche commeth of god. Vnto hym that is able to do exceadyng abundantly aboue all that we aske or thynke, accordyng to the power that worketh in vs, be praise in the congregation by Christ Iesus, throughout all generations, from tyme to tyme. Ephe. iii.

The Gospell.

AND it fortuned that Iesus wente intoo a citie called Naim, and many of his disciples went with hym, and much people When he came nye to the gate of the citie, behold there was a dead man caried out, which was ỹ only son of hys mother and shee was a widowe, and muche people of the citie was wyth her. And when the lorde saw her, he had compassion on her, and sayde vnto her: Wepe not. And he came nye and touched the coffin, and they that bare hym, stode styll. And he said: yonge man, I say vnto the, arise. And he that was dead, sate vp, and began to speake. And he deliuered hym to his mother. And there came a feare on theym all: and they gaue the glorye vntoo God, sayyng. A greate Prophete is risen vp amonge vs, and GOD hath visited his people. And this rumor of hym, wente fourth throughout all Iurie, and throughoute all regions, whiche lye rounde aboute. Luc. vii.

¶ The.xvii. Sondaye

Mirabilia. Psal. Cxix

THy testimonies are wonderfull, therfore doth my soule kepe theym.

When thy worde goeth furth, it geueth light and vnderstandinge, euen vnto the symple

I opened my mouth and drue in my breth: for my delight was in thy commaundementes

O loke thou vpon me, and be mercyfull vnto me: as thou vsest to do vnto those that loue thy name

Order my steppes in thy worde, and so shall no wickednes haue dominion ouer me

O deliuer me from the wrongfull dealynges of men, and so shall I kepe thy commaundementes

Shew the light of thy countenaunce vpon thy seruaunte, & teache me thy statutes

Myne eyes gussh oute with water, because men kepe not thy law

Glory be to the father. &c.

As it was in the begynnynge. &c.

The Collect.

LOrd we pray the that thy grace may alwayes preuent and folow vs, and make vs continually to be geuen to all good workes: thorow Jesus Christ our Lorde.

The Epistle

Ephe. iiij.

I (which am a prisoner of the lordes) exhort you that ye walke worthy of the vocation wherewith ye are called, with al lowlines and mekenes, with humblenes of mynde, forbearynge one an other through loue, and be diligent to kepe the vnitie of the spirite, through the bonde of peace, beyng one bodye and one spirite, euen as ye are called in one hope of your callyng. Let there be but one lorde, one faith, one baptisme, one god and father of all, whiche is aboue all, and through all, and in you all.

The Gospell.

Luc. xiiij.

IT chaunced that Jesus went into the house of one of the chief Pharises, to eate breade on the Sabaoth daye, and they watched hym. And behold there was a certeyne man before hym, which had the dropsie. And Jesus answered, and spake vnto ỹ lawiers and pharises, saiyng. Is it lawfull to heale on ỹ sabaoth daye? And they held their peace. And he tooke hym, and healed hym, and let hym go: and answered them saiyng: whiche of you shall haue an Asse or an Oxe fallen into a pytte, and wyll not straight way pull hym out on the Sabaoth daye? And they coulde not answere him again to these thynges. He put fourth also a similitude to ỹ gestes, whē he marked how they preased to be in ỹ highest roumes, &

said

sayde vnto them. When thou art bydden of any man to a wedding syt not doune in the highest roume, least a more honorable man then thou be bidded of him, & he (that bad him and the) come and saye to the, geue this man roume: & thou then begin wt shame, to take the lowest roume But rather when thou art bydden, go and sit in the lowest roume, that when he that bad the, commeth: he may saye frende, syt vp hier. Then shalt thou haue worshyp, in the presence of them that sit at meate wyth the. For Whosoeuer exalteth him selfe, shalbe brought low, and he that humbleth him selfe shall be exalted

¶ The. xviii. Sonday.

RIghteous art thou, O lord: and trew is thy iudgemente *Iustus es domine. Psal. C. xix.*

The testimonies that thou hast commaunded: are exceadinge righteous and true

My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes

Thy worde is tried to the vttermoste: and thy seruaunt loueth it

I am small, and of no reputation: yet do not I forget thy commaundementes

Thy righteousnes is an euerlastynge righteousnes: and thy lawe is the truth

Trouble and heauines haue taken holde vpon me: yet is my delyte in thy commaundementes

The righteousnes of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shall lyue.

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

LOrde, we beseeche thee, graunt thy people grace to auoyd the infections of the deuyll, and with pure herte and mynde, too folowe the, the onely God: Through Jesus Christ our Lorde.

The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Jesus Christe, that in all thynges ye are made riche by hym, in all vtteraunce, and in all knowledge, by the whiche thynges, the testimonie of Jesus Christ, was confirmed in you, so that yee are behynde in no gifte, waytyng for the appearynge of our lorde Jesus Christe, whiche shall also strengthen you vnto thende, that ye may be blameles, in the daye of the commynyng of our lorde Jesus Christe. *i. Cor. i*

The Gospell.

Mat.xxij. When the Phariſes had heard that Jeſus dyd put the Sa-
ducees to ſilence, they came together, and one of thē (which
was a Doctor of law) aſked him a queſtion, tempting him
and ſaiyng: Maiſter, which is the greateſte Commaunde-
ment in the law? Jeſus ſaid vnto hym. Thou ſhalt loue the Lorde thy
God with all thy herte, and with all thy ſoule, aad with all thy mynde.
This is the firſt and greateſt commaundement. And the ſecond is like
vnto it: ꝑ ſhalt loue thy neighbour as thy ſelfe. In theſe two cōmaun-
demētes hange al ꝑ law & the prophetes. While ꝑ phariſes were gathe
red together, Jeſus aſked thē ſaiyng. What thinke yē of Chriſt? whoſe
ſonne is he? They ſaide vnto him, the ſonne of Dauid. He sayde vnto
them: howe then dothe Dauid in the ſpirite call hym lord? ſaiyng. The
lorde ſaid vnto my lorde, ſyt thou on my right hande, till I make thine
enemyes thy foote ſtole. If Dauid then call hym lorde, how is he then
his ſonne? And no man was able to anſwere hym any thynge, neyther
durſte any man (from that day fourth) aſke hym any moo queſtions.

¶ The .xix. Sonday.

Clamauí. Pſal.C.xix. I Call wyth my whole hearte, heare me O lorde: I wyll kepe
thy ſtatutes

Yea, euen vpon the do I call: helpe me and I ſhall kepe
thy teſtimonyes

Early in the morynge doo I crye vnto the, for in thy worde is my
truſte

Myne eyes preuent the nyght watches: that I myghte be occupi-
ed in thy wordes

Heare my voice (O Lorde) accordyng vnto thy louynge kyndnes:
quicken me accordyng as thou art wonte

They drawe nye that of malice perſecute mee: and are farre from
thy law.

Be thou nye at hande O lorde: for all thy commaundementes are
trewe.

As concernynge thy teſtymonies I haue knowen longe ſince: that
thou haſte grounded them for euer.

Glory be to the father &c.

As it was in the begynninge

The Collect.



God, for as muche as without the: we are not able to pleaſe
the: Graunte that the worckynge of thy mercye, maye in all
thynges, directe and rule oure heartes: Throughe Jeſus
Chriſte oure Lorde.

The Epiſtle.

This

THis I say and testifye through the lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their mynd *Ephe.iiij.*
while they are blinded in their vnderstandinge, being farre frō a godly life, by the meanes of the ignorauncye that is in them, and because of the blindnes of their hertes, which being paste repentaunce, haue geuen them selues ouer vnto wantonnes, to worke al maner of vncleanes, euen with gredynes. But ye haue not so learned Christ. If so be that yee haue hearde of him, and haue bene taughte in hym, as the truthe is in Jesu (as concerning the conuersation in time past) to lay from you that old man, which is corrupte, accordyng to the deceiuable lustes. To be renued also in the spirite of youre mynde, and to put on that new man, which after god is shapen in righteousnes and true holines. Wherfore put away lyng, and speake euerye man truthe vnto his neighbour, for as muche as we are membres one of an other. Be angry and synne not: Let not the Sunne goo downe vpon youre wrathe, neither geue place to the backebiter. Let hym that stole, steale no more, but let hym rather labour with his handes, the thyng which is good, that he may geue vnto hym that nedeth. Let no filthy communication procede out of your mouth: but that whiche is good to edyfye withall, as ofte as nede is, that it may minister grace vnto the hearers And greue not ye the holy spirite of god, by whome ye are sealed vnto the day of redemptiō. Let al bitternes & fiercenes, & wrath, & roaryng and cursed speakyng, be put away from you with all maliciousnes. Be yee curteous one to an other, mercifull, forgeuynge one an other, euen as God for Christes sake, hath forgeuen you.

The Gospell.

JEsus entred into a shippe and passed ouer, and came into his owne citie. And beholde they broughte to him a man sicke of the palsey, lynge in a bed. And when Jesus saw the fayth of theym, he sayd vnto the sycke of the Paulsey. Sonne, be of good chere, thy sinnes be forgeuen the. And beholde certeine of the Scribes sayde wythin them selues: thys man blasphemeth. And when Jesus sawe their thoughtes, he sayde: wherfore thinke ye euill in youre heartes? Whether is it easyer to saye, thy synnes be forgeuen the, or to saye, arise and walke? But that yee maye knowe that the sonne of man hath power to forgeue synnes in earthe. Then saith he vnto the sycke of the Palsey: Arise, take vp thy bed, and goo vnto thyne house. And he arose and departed to his house: But the people that saw it, maruailed, and glorifyed God, which had geuen suche power vnto men. *Math.ix.*

¶ The.xx. Sondaye

Vide humilitatem meam Psal. C.x.x.

CONsider myne aduersitie, and deliuer me, for I do not forget thy law

Auenge thou my cause and deliuer me, quicken me accordinge vnto thy word

Health is farre from the vngodly, for they regarde not thy statutes

Greate is thy mercy, O lorde, quicken me as thou art wonte

Manye there are that trouble me, and persecute me: yet doo not I swarue from thy testimonies

It greeueth mee when I see the transgressours, because they kepe not thy lawe

Consider, O lorde, how I loue thy commaundementes, O quicken me accordinge to thy louinge kyndnes

Thy worde is trewe from euerlastynge: all the iudgementes of thy righteousnes endure for euermore

Glory be to the father &c.

As it was in the begynninge

The Collect.

ALmightye and mercifull God, of thy bountifull goodnes, kepe vs from all thynges that may hurte vs: that we being ready both in bodye and soule, may with free hertes accomplysshe those thynges, that thou wouldest haue done: Thorowe Jesus Chriſte oure Lorde.

The Epistle.

Ephe. v.

TAke hede therefore, how ye walke circumspectlye: not as vnwise, but as wise men, winnynge occasion, because the dayes are euyll.

Wherefore, be ye not vnwise, but vnderstande what the wyll of the Lorde is: and be not dronken with wine, wherein is excesse: But be filled with the spirite, speakyng vnto your selues in Psalmes and Hymnes, and spirituall songes, syngyng and makyng melodye to the Lord in your hertes, geuyng thankes alwaies for all thynges vnto god the father, in the name of our lorde Jesus Chriſte: submittyng your selues one to an other, in the feare of God.

The Gospell

Mat. xxij.

IEsus saide to his Disciples: The kyngedome of heauen is like vnto a man that was a kinge, which made a mariage for his sonne, and sent fourth his seruauntes to call theym that were bid to the weddyng, and they would not come. Agayne he sent fourth other seruauntes, saiyng. Tell them which are biddē: beholde, I haue prepared my diner, mine oxen & my fatlynges are killed, and all thinges are readye, come vnto the mariage, & they made light of it, & went their way: one to his farme place, an other to his marchaū: dise, & the remnaunt toke his seruantes, & intreated them shamefully, & slewe

slew thē. But when the kyng heard therof, he was wroth & sent furth his men of warre, and destroyed those murtherers, and brent vp their citie. Then saide he to his seruauntes: the Mariage in dede is prepared, but they which were biddē, were not worthy: go ye therfore out into ỹ hye waies, & as many as ye find, byd them to the mariage. And the seruauntes went furth into the hye waies, and gathered together all, as many as they could finde, both good and badde, and the weddynge was furnysshed with gestes.

Then the kyng came in, to se the gestes, & when he spyed there a man, which had not on a weddyng garment, he sayde vnto hym, frend: how camest thou in hither not hauyng a weddyng Garment? And he was euen speachles. Then sayde the kyng to the ministers: take and bynd hym hand and foote, and cast hym into vtter darkenesse, there shalbe wepyng and gnasshing of teeth: For many be called, but few are chosen

¶ The.xxi. Sonday.



Princes haue persecuted me without cause, but my herte standeth in awe of thy worde

Principes persecuti. psal. C.xix

I am as glad of thy worde, as one that fyndeth greate spoiles

As for lies, I hate & abhorre, but thy law do I loue

Seuen tymes a daye do I praise the, because of thy righteous iudgementes

Great is the peace that they which loue thy law and they are not offended at it

Lord I haue loked for thy sauynge health, and done after thy commaundementes

My soule hath kept thy testimonies: and loued them exceadyngly

I haue kepte thy commaundementes and testimonies: for all my waies are before the

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

GRaunt we beseche ỹ merciful lord, to thy faythful people, pardon and peace, ỹ they may be clensed from all their sinnes, & serue the with a quiet mind, through Jesus Christ our lorde

The Epistle.

MY brethrē, be strong through ỹ lord, and through the power of his myght. Put on all the armour of God, that ye maye stande against the assaultes of the deuyll: for we wrestle not against bloud & flesh, but against rule, against power, against worldly rulers, euē gouernors of ỹ darkenes of this world, against spiritual craftines in heuēly thinges: wherfore, take vnto you ỹ whole armor of god, ỹ ye may be able to resist in ỹ euil day, & stand perfecte in all

Ephe. vi

Stand therfore and your loynes girde with the truth, hauing on the breste plate of righteousnes, and hauynge shoes on your feete, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shielde of faith, wherewith ye may quenche all the fierye dartes of the wicked and take the helmet of saluation, and the swoorde of the spirite, which is the woorde of God. And pray alwaies with all maner of prayer, and supplication, in the spirite, and watche thereuntoo with all instaunce and supplication for al Sainctes and for mee: that vtteraunce may be geuen vnto me, that I may open my mouth freely, to vtter the secretes of my Gospell (wherof I am a messenger in bondes) that therin I may speake freely, as I oughte to speake.

The Gospell

Ihon. iiij

There was a certeine ruler, whose sonne was sycke at Capernaum. As sone as the same heard that Jesus was come out of Jury into Galile, he wente vnto hym and besought him ỹ he wolde come downe and heale hys sonne, for he was euen at the pointe of death. Then sayde Jesus vnto him. Excepte ye see signes and wonders, ye will not beleue. The ruler sayth vnto him. Syr, come doun or euer ỹ my son die. Jesus saith vnto him. Go thy way, thy sonne liueth. The man beleued the woorde that Jesus had spoken vnto hym. And he went his way. And as he was goyng downe, the seruantes met hym, and tolde hym, saynge: thy sonne liueth. Then enquired he of them the houre, whē he began to amend. And they said vnto him yesterday at the seuenth houre, the feuer left him. So the father knew that it was the same houre in the whiche Jesus saide vntoo hym. Thy sonne liueth, and he beleued, and all his housholde. This is againe the seconde miracle that Jesus did, when he was come out of Jewry intoo Galilee.

¶ The. xxii. Sonday.

Appropin quet deprecatio. C. xix

Set my complaynte come before the, O lord, geue me vnderstandinge, accordynge vnto thy woorde

O let my supplication come before the: delyuer me accordinge to thy woorde

My lippes shall speake of thy prayse: when thou haste taught me thy statutes

Yea my tongue shall singe of thy word: for all thy commaundementes are righteous

Let thyne hande helpe me: for I haue chosen thy commaundementes.

I haue longed for thy sauyng health, O lorde, and in thy law is my delighte.

O let my soule lyue, and it shall prayse the: and thy iudgementes shall helpe me

I haue gone astray lyke a shepe that is lost: O seke thy seruaunt, for I do not forget thy commaundementes

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

LOrde, we beseeche thee, to kepe thy household the churche, in contynuall godlines: that through thy protection, it maye be free from all aduersities, and deuoutly geuen to serue the in good workes, to the glory of thy name: Through Jesus Christ our Lorde.

The Epistle.

I Thanke my god with all remembraunce of you alwaies, in my prayer for you, & pray with gladnes: because ye are come into the felowshyp of the Gospell, from the first day vnto now And am surely certified of this, that hee whiche hath begon a good worke in you, shall perfourme it vntyll the daye of Jesus Christ as it becometh me, so iudge I of you al, because I haue you in my hert for as much as ye are all companions of grace with me, euen in my bondes, and in the defendynge and stablisshinge of the Gospell: for God is my recorde how greatly I longe after you all, from the very hert rote in Jesus christ. And this I pray, that your loue may increase yet more in knowledge, and in all vnderstandyng; that ye may excepte the thynges that are most excellent, that ye may be pure, and such as offend no man, vntyll the daye of Christe, beynge fylled with the frute of righteousnes, which commeth by Jesus Christ, vnto the glorye and prayse of GOD. *Phil. 1.*

The Gospell



PEter said vnto Jesus, lord how ofte shal I forgeue my brother if he synne agaynst me, till seuen times Jesus saith vnto him, I say not vnto ỹ, vntill seuen tymes: but seuentie times seuen tymes. Therfore is ỹ kyngedome of heauen likened vnto a certeyne man that was a kyng, which wold take accomptes of his seruauntes. And whē he had begon to reken one was brought vnto hym, whiche oughte hym ten. M. talentes, but for as muche as he was not able to paye, his lorde commaunded hym to be sold, and his wife and chyldren, and all that he had, and paymente to be made. The seruaunt fell downe, and besought hym, saiyng: Syr haue pacience with me, and I wyll pay the all. Thē had the lorde pitie on ỹ seruaunte, and loced hym, and forgaue hym the debte. So ỹ same seruaunt went out & found one of his felowes which ought him an. C. pence, & he laid handes on hym, and toke him by the throte, saiyng, pay that thou owest. And his felow fel doune, & besought him saiyng. Haue pacience with me, & I wil paie the all. And he wolde not but wente and cast hym intoo Pryson, tyll hee shoulde paye the debte. Soo when hys *Mat. xviij.*

his felowes saw what was done, they were very sorye, and came and tolde vnto their lord all that had happened. Then his lorde called him and said vnto him. O thou vngracious seruaunt, I forgaue the al that debte, when that thou desiredest me: shouldeste not thou also haue had compassion on thy felow, euen as I had pitie on the? And his lord was wroth, and deliuered hym to the Jaylers, tyll he shoulde paye all that was due vnto hym: So likewise, shall my heauenlye father do also too you, if ye from your hertes forgeue not (euerye one his brother) theyr trespaces.

¶ The. xxiii. Sonday

Nisi quia do pſal. C. xxiiij

IF the lorde himselfe had not bene on our side (nowe may Israel say) if the lord hymselfe had not bene on our syde, when men rose vp against vs.

They had swalowed vs vp quicke: whē they were so wrathfullye displeased at vs.

Yea, the waters had drounced vs: and the streme had gone ouer our soule.

The depe waters of the proude, had gone euen ouer our soule.

But praised be the Lorde: which hath not geuen vs ouer for a pray vnto theyr teeth.

Our soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broken, and we are deliuered

Our helpe standeth in the name of the lorde: which hath made heauen and earth

Glory be to the father &c.

As it was in the begynninge

The Collect.

GOd our refuge & strength, which art the author of all godlynes be redy to heare the deuoute prayers of thy churche, and graunt that those thinges which we aske faythfully, we maye obteyne effectually: Through Jesu Christ our lorde

The Epistle.

Phil. iij.

BRethren, be folowers together of me, and loke on thē which walke euen so, as ye haue vs for an example. For many walke (of whome I haue tolde you often, and now tell you wepinge, that they are the enemies of the crosse of Christe whose ende is dampnation, whose bely is their god, & glory to their shame, which are worldly mynded. But our conuersation is in heauē, from whence we loke for ꝑ sauiour, euē the lord Jesus Christ which shall chaunge our vile bodie, that he maye make it lyke vnto his glorious bodye: according to the workynge whereby he is able also to subdue all thinges vnto him selfe

The Gospell

When

THen the Phariſes went out & toke counſail, how they might tangle him in his wordes. And they ſent out vnto hym their diſciples w Herodes ſeruauntes, ſaiyng. Maiſter, we know that thou art true, and teacheſt the way of God truely, neyther careſt thou for any man, for thou regardeſt not the outwarde appearaunce of men. Tell vs therfore, how thynkeſte thou: Is it lawfull that tribute be geuen vnto Ceſar, or not? But Jeſus perceiuyng their wickednes, ſaid. Why tempte ye me, ye hipocrites? Shew mee the tribute money. And they toke hym a penie. And he ſaid vnto thē: Whoſe is this ymage and ſuperſcription: they ſaide vnto hym: Ceſars. Then ſaid he vnto them: geue therefore vnto Ceſar, the thynges whiche are Ceſars, and vnto god, thoſe thynges that are goddes. When they had heard theſe wordes, they meruailed and left him, and went their way *Math. xxij.*

¶ The. xviiii. ſonday

THey that put their truſte in the lorde, ſhalbe euen as the mounte Sion: which maye not be remoued, but ſtandeth faſt for euer *Qui confidunt pſal. C.xxv.*

The hilles ſtande aboute Jeruſalem, euen ſo ſtandeth the lord rounde aboute his people: from this time furth for euermore

For the rod of the vngodly commeth not into the lotte of the righteous: leaſt the righteous put their hande vnto wickednes

Do well (O lorde) vnto thoſe that be good and true of heart.

As for ſuch as turne backe vnto their owne wickednes: the lorde ſhall lead them forth with the euill doers, but peace ſhalbe vpon Iſrael.

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

LOrde we beſeche the, to aſſoyle thy people from their offences, & through thy bountifull goodnes, we maye bee deliuered from the bandes of all thoſe ſynnes, which by our frailtie we haue committed: Graunt this &c.

The Epiſtle.

WE geue thankes to god the father, of our lorde Jeſus Chriſt alwaies for you in our prayers: for we haue harde of youre faith in Chriſt Jeſu, and of the loue which ye beare to all ſaintes, for the hopes ſake which is laid vp in ſtore for you in heauen. of which hope ye heard by the true worde of the Goſpell, which is come vnto you, euen as it is fruteful, and groweth as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of god, through the truth, as ye learned of Epaphra, our dere fellow ſeruaunt, which is for you a faithfull miniſtre of Chriſt, which alſo declareth vnto vs, youre loue whiche yee haue in the ſpirite. For this cauſe we alſo, euer ſence ỹ day we heard of it, haue not ceaſed to prayr *Coloſſ. i.*

for

for you,and to desire that ye myght be fulfilled with the knowledge of his wyll, in all wisedome and spirituall vnderstandyng, that ye myght walke worthy of the lord,that in all thinges ye may please,beyng frute full in all good workes,and encreasyng in the knowledge of God,stengthed with all might,through his glorious power,vnto all pacience and longe suffering with ioyfulnes,geuing thankes vnto the father,which hath made vs meete to be partakers of the inheritaunce of sainctes in lyghte.

The Gospell.

Mathix. WHile Jesus spake vnto the people,beholde,there came a certeine ruler,and worshypped hym saiyng: my daughter is euen now diseased,but come and lay thy hand vpon her,and thee shall lyue. And Jesus arose and folowed him,and so did his Disciples. And beholde,a woman which was diseased with an issue of bloud twelue yeres,came behynde hym, and touched the hemme of his vesture. For she said within her selfe: If I may touche but euen his vesture onely, I shall be safe. But Jesus turned hym about, and when he saw her,he said:Daughter,be of good comforte,thy faith hath made the safe. And the woman was made whole,euen that same tyme. And when Jesus came into the rulers house, and saw the mynstrelles and the people making a noise,he said vnto them:get you hence, for ỹ maid is not dead,but slepeth. And they laughed hym to scorne: But when the people were put fourth,he went in,and toke her by the hande (and said:damosel,arise). And ỹ Damosel arose. And this noise went abroad into all that lande.

The. xxb. Sonday.

Nisi. dominus. Psal. C.xxvij. EXcepte the lorde buylde the house,their laboure is but loste that buylde it

Excepte the lorde kepe the citie,the watcheman waketh but in vayne

It is but lost laboure that ye hast to rise vp early,and so late take rest and eate the breade of carefulnes,for so he geueth his beloued slepe

Lo,children and the fruite of thy wombe,are an heritage and gyfte that commeth of the lorde

Lyke as the arrowes in the hand of the Giant:euen so are ỹ yong children

Happy is the man,that hath hys quiuer full of them:they shal not be ashamed,when they speke with their enemies in the gate

Glory be to the father. &c.

As it was in the begynnynge. &c.

The Collect.

STiere vp we beseech the, O Lord,the wylles of thy faithfull people,that they plenteously bringing furth the fruite of good workes:may of the,be plenteously rewarded:through Jesus Christ our Lorde.

The

The Epistle

BEhold the tyme commeth saith the lorde, that I will raise vp the ryghteous braunche of Dauid, whiche kynge shall beare rule, and he shall prosper with wisdom, and shall set vp equitie & righteousnes agayn in ỹ earth. In his tyme shal Juda be saued, and Israel shall dwell wyth out feare And this is the name that they shall call hym: euen the lord our righteousnes: and therfore behold the tyme commeth, saith the lorde, that it shall no more be said: the Lord liueth, which brought the children of Israel oute of the lande of Egipte: But the lorde lyueth which broughte fourth and led the sede of the house of Israel, oute of the North lande, and from all contreys where I had scattered thē: and they shall dwell in their owne lande againe. *Iere. xxiij.*

The Gospell.

WHen Jesus lyft vp hys eyes, and saw a great company come vnto hym, he sayth vnto Philip. Whence shall we bye bread that these may eate? *Ihon. vi.*

Thys he sayde to proue hym, for he him selfe knew what he woulde do. Philip answered hym: two hundred peniworthe of breade are not sufficient for them, that euery man may take a litle. One of his disciples (Andrew, Simon Peters brother) said vntoo hym. There is a lad here, which hath fyue barley loues and two fishes: but what are they amonge so manye? And Jesus said: make the people sytte downe There was much grasse in the place, so the men sate downe, in nombre aboute fyue thousande. And Jesus toke the bread, and when hee had geuen thankes, he gaue to the Disciples, and the Disciples to them that were set downe. And likewise of the fyshes, as muche as they woulde When they had eaten ynough, he saith vnto his disciples. Gather vp the broken meate which remayneth, that nothynge be loste.

And they gathered it together, and fylled twelue baskettes with the broken meate of the fyue barley loues, which broken meate remayned vnto theym that had eaten. Then those men (when they had seene the miracle that Jesus did) said: this is of a truth, the same Prophete that shoulde come into the worlde.

✠Sainct Andrewes✠

wes daye.

Sepe expugnauerunt. Psal. C.xxix

MAny tymes they haue fought agaynste me,fro my youth vp maye Israel now saye

Yea many a tyme haue they vexed me,from my youth vp but they haue not preuayled agaynst me

The plowers plowed vpon my backe,and made long forowes.

But the righteous lorde,hath hewen the snares of the vngodlye in pieces

Let them be confounded and turned backewarde,as many as haue euyl will at Syon

Let theym be euen as the grasse growinge vpon the house toppes, which withereth afore it be plucte vp

Whereof the mower fylleth not his hande,neyther he that byndeth vp the sheues,his bosome.

So that they which go bye,say not so muche,as the Lorde prospere you.we wysshe you good lucke in the name of the Lorde

Glory be to the father.&c.

As it was in the begynnyng &c.

The Collect.

ALmyghty god, which hast geuen suche grace to thy Apostle Sauncte Andrewe,that he counted the sharpe and payinfull death of the crosse,to be an highe honoure,and a great glory: Graunte vs to take and esteme all troubles and aduersities which shall come vnto vs,for thy sake,as thynges profitable for vs,toward ỹ obtaining of euerlastyng life:through Jesus Christ our Lord.

The Epistle.

Rom.x.

IF thou knowledge with thy mouth that Jesus is ỹ lorde,& beleue in thy hearte ỹ god rayled him vp from death,ỹ shalt be safe. For to beleue with the heart,iustifieth,and to knowledge with the mouth,maketh a man safe. For the scripture saithe. Whosoeuer beleueth on hym,shall not be confounded. There is no differēce betwene the Jew and the Gentile. For one is lorde of all which is ryche vnto all that call vpon hym. For whosoeuer doth call on the name of the Lorde,shall bee safe.

How then shall they cal on him on whom they haue not beleued:How shall they beleue on him,of whom they haue not heard:How shal they heare without a preacher:And how shal they preache, excepte they be sente:As it is written:how beutifull are the fete of them which bryng tidynges of good thynges. But they haue not all obeied to the Gospel for Esai saith:lord,who hath beleued our sayinges:So then fayth cōmeth by hearyng,

and

and hearinge commeth by the word of god. But I aske: haue they not hearde? Noo doubte their sounde wente out into all landes, and their wordes into the endes of the worlde. But I demaunde whether Israell dyd knowe or not? fyrst Moses sayth I wil prouoke you to enuy by theym that are no people, by a foolysshe nation I wyll anger you. Esai after that is bolde, & saieth. I am found of them that soughte me not, I am manifest vnto thē ỹ asked not after me. But against Israel he saith: all day longe haue I stretched fourthe my handes vnto a people that beleueth not, but speaketh against me.

The Gospell

AS Jesus walked by the sea of Galile, he sawe two brethren: Simon, which was called Peter, and Andrew hys brother casting a net into the sea (for they were fyshers) and he saith vnto them: folow me, and I wil make you to become fyshers of men. And they straycht waie left their nettes, and folowed him *Mat.iiij.*

And when he was gone fourth from thence, he sawe other two brethren, James the sonne of zebede, and Jhon his brother, in the shyppe with zebede their father, mendynge their nettes, and he called theym. And they immediatly left the shyp and their father, and folowed hym.

Saincte Thomas the Apostle.

BLessed are all they that feare the lorde: and walke in his waies *Beati omnes Psal. C. xxviij.*

For thou shalt eate the laboures of thine handes

O wel is the, and happy shalt thou be

Thy wife shalbee as the frutefull vine, vpon the walles of thine house

Thy Children lyke the Oliue braunches: round about thy table.

Lo, thus shall the man be blessed, that feareth the Lorde

The lorde from out of Sion, shall so blesse the: that thou shalt see Jerusalem in prosperitie, all thy lyfe longe

Yea, that thou shalt see thy chylders chyldren, and peace vpon Israel

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

ALmyghty and euerlyuinge god which for the more confyrmatiō of the fayth, dyddest suffre thy holy Apostle Thomas, to be doubtfull in thy sonnes resurrection: graunt vs so perfectly, & without all doubt, to beleue in thy sonne Jesus christ that our faith in thy syght neuer be reproued: heare vs O Lorde, thorow ỹ same Jesus christ, to whom with the, & the holy goost, be al honor

The Epistle.

At the Communion.

Ephe. ij. NOw ye are not straungers nor forayners: but Citizens wyth the sainctes, and of the housholde of god, and are built vpon the foundation of the Apostles and Prophetes, Jesus Christe hym selfe beyng the head corner stone, in whome what buyldyng soeuer is coupled together, it groweth vnto an holye temple in the lorde, in whome ye also are built together, to be an habitation of God, thrOugh the holye ghoste

The Gospell.

Iohn. xx. THomas one of the twelue, which is called Didimus, was not with them, when Jesus came. The other disciples therfore said vnto hym: we haue sene the lorde. But he said vnto thē excepte I see in his handes, the print of the nayles, and put my finger into the print of the nayles, and thruste my hande into hys syde, I wyll not beleue.

And after eyghte dayes, again his disciples were within, and Thomas with them. Then came Jesus when the dore was shut, and stode in the myddes, and said: peace be vnto you. And after that, he said vnto Thomas: bryng thy fynger hether, and see my handes, and reache hether thy hande, and thruste it into my syde, and be not faithles, but beleuyng. Thomas answered and said vnto hym: my lorde and my God Jesus said vnto hym: Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not seene, and yet haue beleued.
And many other signes truly did Jesus in the presence of his disciples which are not written in this boke. These are written that ye myghte beleue that Jesus is Christ the sonne of God, and that (in beleuyng) ye myghte haue lyfe throughe hys name.

¶ The conuersion of Sainte Paul

At Mattins

The .ii. lesson Act. xxii. (vnto) they heard hym.

Confitebor tib. Psal. C. xxxviij. I Will gyue thankes vnto the, O lord, wyth my whole herte, euen before the goddes, will I singe prayse vnto the

I wyll worshipe towarde thy holy temple, and prayse thy name, because of thy louynge kyndenes and truthe: for thou hast magnifyed thy name, and thy worde aboue all thinges

When I called vpon the, thou heardest me, and enduedst my soule wt muche strength

All the kynges of the earth shall prayse the, O Lorde, for they haue heard the wordes of thy mouth

Yea, they shall synge in the wayes of the lorde: that great is the glory of the Lorde

For though the lorde be hye, yet hath he respecte vnto the lowly: as for the proud, he beholdeth them a farre of

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretch furth thine hande vpon the furiousnesse of myne enemies, and thy right hande shall saue me

The

The lorde shall make good his louinge kindnes toward me: yea thy mercy, O lorde, endureth for euer, despise not then the worckes of thine owne handes

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

GOd whiche hast taught all the worlde, through the preachinge of thy blessed Apostle sainct Paule, graunte we beseche the, that we which haue his wonderfull conuersion in remembraunce, may follow and fulfyll the holy doctrine that he taught: through Jesus Christ our Lorde

The Epistle.

AND Saule yet breathing out threateninges, and slaughter against the disciples of the lorde, wente vnto the hye priest, and desired of him letters to cary to Damasco, to the Sinagoges: that if he found any of this waie (whether they were men or women) he myght bringe them bounde vnto Jerusalem. And when he iorned, it fortuned that as he was come nigh to Damasco, sodenly there shined round about hym a lyght from heauen, and hee fell to the earth, and heard a voice, saiyng to hym: Saul, Saul, why persecutest thou me? And he said: what art thou Lorde? And the lorde said I am Jesus whom thou persecutest. It is hard for the to kicke against the pricke. And he both tremblyng and astomed, said: lorde, what wylt thou haue me to doo? And the Lorde said vnto hym: arise and go into the Citie, and it shall be tolde the what thou must doo. The men which iourneied with hym, stode amased, hearyng a voice, but seyng no man. And Saul arose from the earth, and when he opened his eyes, he saw no man. But they led hym by the hande, and brought him into Damasco. And he was three dayes without syghte, and neither dyd eate nor drynke. And there was a certeine disciple at Damasco, named Ananias, and to hym said the lorde in a vision: Ananias, and he said: behold, I am here lorde. And the Lorde saide vnto hym: arise and goo into the strete (which is called straight) & seke in ỹ house of Judas, after one called Saul of Tharsus. For behold, he praieth, & hath sene in a vision, a man named Ananias, cummyng in to hym, and puttyng his handes on hym, that he myghte receiue his syghte. Act.ix.

Then Ananias answered. Lord, I haue heard by many, of this man, how muche euyll he hath done to thy sainctes at Jerusalem: and here he hath auethoritie of ỹ hye priestes, to bynd all that call on thy name The lorde saide vnto hym. Go thy way, for he is a chosen vessell vnto mee, to beare my name before the Gentiles and kynges, and the chyldren of Israel. For I wyll shew hym, howe greate thynges he must suffer for my names sake. And Ananias went his waye, & entred into the

houſe,and put his handes on him, and ſayde:brother Saule the lorde that appeared vnto ẏ in the way as thou cammeſt,hath ſente me that thou myghteſt receyue thy ſight and be filled with the holy ghoſt. And immediatly there fell from his eyes as it had bene ſcales,and he receyued ſight,and aroſe & was baptyſed,& receyued meat, and was cõforted. Thẽ was Saul a certeine daies wt ẏ diſciples which were at Damaſco. And ſtraycht waie he preached Chriſt in the Sinagoges,how that he was the ſonne of god. But all that heard hym,were amaſed, and ſaide. Is not this he that ſpoyled them which called on this name in Hieruſalem,and came hither for that entente that he myght bringe theym bounde vnto the hye prieſtes. But Saule encreaſed the more in ſtrength,and confounded the Jewes which dwelte at Damaſco,affyrmynge that this was very Chriſt

The Goſpell.

Mat.xix.



PEter anſwered and ſaid vnto Jeſus:beholde, wee haue forſaken all, and folowed thee,what ſhall wee haue therfore? Jeſus ſaid vnto them:verely I ſay vnto you that when the ſonne of manne ſhall ſitte in the ſeat of his maieſtie,ye that haue folowed me in the regeneration, ſhall ſyt alſo vpon twelue ſeates, & iudge ẏ twelue tribes of Iſrael. And euery one that forſaketh houſe,or brethren,or ſiſters,or father,or mother,or wyfe,or children,or landes for my names ſake, ſhall receiue an hundred folde,and ſhall inherite euerlaſtynge lyfe. But many that are firſt,ſhalbe laſte,and the laſte ſhall be fyrſte.

At Euenſong.

The ſecond leſſon. Actes. xxvi (vnto thende)

The Purification of. S. Mary the Virgin.

Ecce nunc benedicite. pſal. C.xxxiy

BEholde (nowe) prayſe the lorde, all ye ſeruauntes of the Lorde.

Ye that by night ſtand in the houſe of the lord,euen in the courtes of the houſe of our god

Lifte vp your handes in the ſanctuary:and prayſe the Lorde.

The lord ẏ made heauen and earth: geue the bleſſinge out of Syon

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

ALmyghtie and euerlaſtyng God,we humbly beſeche thy maieſtie that as thy onely begotten ſonne, was this daye preſented in the temple,in the ſubſtaunce of our fleſſhe: ſo graunt that we maye be preſented vnto ẏ,with pure & cleare mindes: By Jeſus chriſt our lord.

The

The Epistle.

The same that is appointed for the Sonday

The Gospell

WHen the time of their Purification (after the law of Moses) was come, they brought him to Jerusalem, to presente him to the lord (as it is written in the lawe of the Lorde: euery man chylde that fyrst openeth the matrix, shalbe called holy to the Lorde) and to offer (as it is said in the law of the Lorde) a payre of turtle Doues, or two yong Pigions. And behold, there was a man in Jerusalem, whose name was Simeon. And the same man was iust and godly, and loked for the consolation of Israel, and the holy ghoste was in him. And an answere had he receiued of the holy ghost, that he should not see death, excepte he fyrst sawe the Lordes Christ. And hee came by inspiration into the temple. *Luc. ij.*

¶ Sainct Mathies day.

DElyuer me O lorde from the euyll manne, and preserue me from the wycked man *Eripe me. Psalm. C. el*

which ymagin myschief in their hertes, & styre vp stryfe all the daye longe

They haue sharpened their tongues lyke a Serpente: adders poyson is vnder theyr lyppes.

Kepe me O lorde, from the handes of the vngodly, preserue me from ỹ wicked men, which are purposed to ouerthrowe my goinges

The proude haue layde a snare for me, and spred a net abrode wyth cordes, yea and set trappes in my waie

I sayde vnto the lorde, thou art my god: heare the voice of my prayers, O lorde.

O lorde god, thou strength of my health: thou hast couered my head in the daye of battaile

Let not the vngodlye haue hys desyre, O lorde: let not hys mischeuous imagination prospere, least they be to proude.

Let the myschief of their owne lyppes, fall vpon the heade of them that compas me aboute

Let hote burninge coales fall vpon them, let them be cast into the fire, and into the pit: that they neuer rise vp agayne

A man full of wordes shall not prospere vpon the earthe: euyll shall hunte the wicked person, to ouerthrow hym

Sure I am that the lord wyll auenge the poore: and maintaine the cause of the helpelesse

The righteous also shall geue thankes vnto thy name, and the iuste shall continew in thy syght

Glory be to the father

As it was in the begynninge &c.

At the Communion.

The Collect.

ALmyghty god, which in the place of the traytor Judas, didest chose thy faythful seruaunt Mathie, to be of the nombre of thy twelue Apostles. Graunt that thy church being alway preserued from false Apostles, and maye be ordered and guided by faithful and trewe pastors, through Jesus Christ our lord

The Epistle.

Act. i. IN those dayes Peter stode vp in the myddes of the disciples, and sayd (the nombre of names that were together were about an. C. xx) ye men and brethren, this scripture must nedes haue bene fulfilled, which the holy ghost, thorow the mouthe of Dauid, spake before of Judas, whiche was guide to theym that toke Jesus. For he was nombred with vs, & had obteined felowship in this ministration: and the same hath now possessed a plat of grounde with the rewarde of iniquitie, and whē he was hanged, hee burste asonder in the myddes, and all his bowels gusshed out: And it is knowen vnto all the inhabiters of Jerusalem: in so much that the same fielde is called, in their Mother tongue, Acheldama, that is to say, the bloude fyeld. For it is written in the boke of Psalmes his habitation be voyde, and no man be dwellyng therein, and his Bishoprycke let an other take. Wherfore, of these men which haue companied with vs (all the tyme that the lord Jesus, had all his conuersation emong vs, begynnynge at the baptisme of Jhon, vntoo that same daye that he was taken vp frō vs) must one be ordained, to be a witnes with vs, of his resurrection. And they appointed two, Joseph whiche is called Barsabas (whose sirname was Justus) and Mathias.
And when they praied, they said. Thou lorde whiche knowest the hertes of all men, shewe whether of these two thou hast chosen. That hee may take the roume of this ministration and Apostleship, from whiche Judas by transgression fell, that hee myghte goo to his owne place.
And they gaue fourth their lottes, and the lot fell on Mathias, and he was counted with the eleuen Apostles

The Gospell

Mat. xi. IN that tyme Jesus answered and sayde, I thanke the (O father) Lorde of heauen and earth, because thou hast hid these thynges from the wise and prudent, and haste shewed them vnto babes, verely father, euen so was it thy good pleasure All thynges are geuen ouer vnto mee of my father. And no man knowethe the sonne, but the father, neyther knoweth any man the father, saue the sonne, and he to whomesoeuer the sonne wyll open hym.
Come vnto me all ye that laboure, and are laden, and I will ease you. Take my yoke vpon you and learn of me, for I am meke and lowly in hearte, and ye shall fynde reste vnto youre soules, for my yoke is easye and my burden is light. ¶ The

¶ The Annunciation of the Virgin Mary

LOrde, I am not hye mynded, I haue no proude lokes. *Domine non est exal. Psal. C.xxxi.*
I do not exercise my selfe in greate matters: which are to hye for me
But I refrain my soule, and kepe it low, lyke as a child that is weaned from his Mother: yea, my soule is euen as a weaned Chylde.
O Israel trust in the lorde: from this tyme fourth for euermore.
Glory be to the father &c.
As it was in the begynnyng &c.

The Collecte.

WE beseche the, Lorde, powre thy grace into our hertes, that as we haue knowen Christ thy sonnes incarnation, by the message of an Aungel: so by his crosse and passion we maye be brought vnto the glory of his resurrection: Through the same Christe oure Lorde

The Epistle.

GOD spake once agayne vnto Ahaz, saynge: require a token of the lorde thy God, whether it be towarde the depthe beneth, or toward the height aboue. Then saide Ahaz: I wyll require none, neither wyll I tempte the Lorde. And he said herken to, ye of the house of Dauid, is it not ynoughe for you, that yee be greuous vnto men, but ye muste greue my God also? And therfore the Lord shall geue you a token: Beholde a Virgin shall conceiue and beare a sonne, and his mother shall cal his name Emanuel. Butter and Hony shall he eate, ỳ he may know to refuse ỳ euyll, and chose the good *Esai. vij.*

The Gospell

AND in the sixte moneth, the Aungell Gabriel was sent from GOD, vnto a citie of Galilee, named Nazareth, to a Virgin spoused to a man, whose name was Joseph of the house of Dauid, and the Virgins name was Mary, and the Aungell wente in, vnto her, and saide: Hayle full of grace, the lorde is wyth the Blessed art thou amonge women. When she saw him, she was abashed at his saiyng, and cast in her mind, what maner of salutatiō that should be. And ỳ Aungell said vnto her: feare not Mary, for thou hast founde grace with god. Beholde, thou shalt conceiue in thy wombe, and beare a sonne and shalt call his name Jesus: he shall be greate, and shal be called the sonne of the highest. And the Lorde God shall geue vnto hym, the seate of his father Dauid, and he shall raigne ouer the house of Jacob for euer, and of his kingdom there shalbe no end. Then sayd Mary vnto the Aungell. How shal this be, seyng I know not a man. And the *Luc. i.*

Aungell

Angel answered and said vnto her: the holy ghost shall come vpon the and the power of the highest shall ouershadow the. Therfore also that holy thynge which shall be borne, shalbe called the sonne of God. And beholde, thy colyn Elisabeth, she hath also conceiued a sonne in her age And this is her syxt moneth, which was called baren: for with god shal nothyng be vnpossible. And Mary said: beholde the handmaide of the lorde: be it vnto me, accordyng to thy worde. And the Angel departed from her.

Saincte Markes daye

Domine clamaui. Psal. C.xli.

LOrde I call vpon the, hast the vnto mee: and consider my voice when I cry vnto the

Let my prayer be set fourth in thy syght as the intense and let the lyftyng vp of my handes be an euenyng Sacrifice

Set a watche, O Lorde, before my mouth, and kepe the dore of my lyppes

O let not myne herte be enclyned to any euyll thyng: let me not bee occupied in vngodlye workes, with the men that worke wickednesse, least I eate of such thynges as please theym

Let the righteous rather smyte me frendly, and reproue me But let not their precious Balmes breake my heade: yea, I will praye yet agaynst their wickednes

Let their iudges bee ouerthrowne in stony places, that they maye heare thy wordes for they are swete

Our bones lye scatered before the pyt, lyke as when one breaketh & heweth wood vpon the earth

But myne eyes loke vnto the, O lord God: in the is my trust, O cast not out my soule

Kepe me from the snare, which they haue layde for mee: and frō the trappes of the wicked doers

Let the vngodlye fall into their owne nettes together: and let mee euer escape them

Glory be to the father &c.

As it was in the begynninge

The Collect.

ALmyghty god, which hast instructed thy holy church, with ỹ heauēly doctrine of thy Euangeliste Saynte Marke, geue vs grace so to be establisshed by thy holy Gospell, ỹ we be not lyke Children caried awaye with euerye blaste of vaine Doctryne: Throughe Jesus Christ our Lorde.

The Epistle.

Ephe. iiij.

VNto euery one of vs is geuen grace, accordyng to ỹ measure of the gifte of Christ. Wherfore he saith, whē he went vp an hie, he led captiuite captiue, and gaue giftes vnto mē. That he ascended, what meaneth it, but ỹ he also descended fyrste into

into the lowest partes of the earth? He that descended, is euen ỳ same also that ascended vp aboue all heauens, to fulfill all thynges. And the very same made some Apostles, some Prophetes, some Euaungelistes some shepeheardes and teachers, to the edifiynge of the Sainctes, to the worke and ministration, euen to the edifiyng of the bodye of Christ till we al come to the vnitie of faith, and knowledge of the sonne of god vnto a perfect man, vnto the measure of the full perfecte age of Christ. That we hencefourth should be no more chyldren, wauerynge and caried about with euery wind of doctrine, by the wilines of men, through craftines, whereby they laye a wayte for vs, to deceyue vs. But let vs folow the truth in loue, and in all thynges grow in hym, whiche is the head, euen Christe, in whome if all the bodye be coupled and knit together, throughout euery ioynt, wherwith one ministreth vnto an other (accordynge to the operation, as euerye part hath his measure) he encreaseth the bodye, vnto the edifiyng of it selfe through loue.

The Gospell

I Am ỳ true Uine, and my father is an husband man. Euerye braunch that beareth not frute in me, he wyll take away. And euery braunche ỳ beareth frut, wyll he pourge, that it may bring fourthe more frute. Now are ye cleane through the wordes which I haue spokē vnto you. Bide in me and I in you. As the braunche can not beare fruite of it selfe, excepte it bide in the Uine, no more can ye excepte ye abyde in mee. I am the Uine, ye are the braunches. He that abideth in me, and I in him, the same bryngeth fourth much frute. For without me, can ye do nothyng If a man byde not in me, he is caste fourth as a braunche, and is withered. And men gather them, and cast them into the fire, and they burne. If ye byde in me, and my wordes abyde in you, aske what ye wyll, and it shall be done for you. Herein is my father glorifyed, that ye beare much frute, and become my disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers commaundementes, & abide in his loue. These thinges haue I spoken vnto you, that my ioy myght remayne in you, and that your ioye myghte bee full. *Ihon.xv.*

¶ Sainct Philip and James.

At Mattins.

The seconde lesson. Act. viii (vnto) when thapostles

At the Communion.

BEholde, how good and ioyfull a thynge it is brethren, to dwell together in vnitie. *Ecce quam bonum. Psal C.xxxiij.*

It

At the Communion.

It is lyke the precious oyntmente vpon the heade, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the skirtes of his clothyng

Lyke the dewe of Hermon: which fell vpon the hyll of Sion For there the lorde promysed his blessyng and lyfe, for euermore.

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

ALmyghtie God, whome truly to know, is euerlastyng life: Graunt vs perfectly to knowe thy sonne Jesus Christe, too be the waye, the truth and the lyfe, as thou hast taught saint Philip, and other the Apostles: Through Jesus Christ our Lorde.

The Epistle.

Iames. I.

IAmes the seruaunt of god, and of the lord Jesus Christe sendeth gretyng to the twelue Tribes, whyche are scattered abroade. My brethren counte it for an exceadynge ioy, when ye fall into dyuers temptations, knowyng this that the tryng of your fayth, gendreth patyence: and let patyence haue her perfect worke, that ye maye be perfecte and sounde lackyng nothynge. If anye of you lacke wisedome, let hym aske of hym that geueth it: euē god, which geueth to all men indifferently, & casteth no man in the teeth, and it shall be geuen him. But let hym aske in faith and wauer not: for he that doubteth, is lyke a waue of the sea, which is tosse of the windes, and caried with violence. Neyther let that manne thinke that he shall receiue any thinge of the lorde. A waueringe mynded man, is vnstable in all his waies. Let the brother which is of lowe degre, reioyce whē he is exalted. Agayne let hym that is riche, reioyce when he is made low. For euen as the flower of the grasse, shall he passe away. For as the Sonne ryseth with heate, and the grasse withereth, and his flower falleth awaye, and the bewtye of the fashion of it perisheth, euen soo shall the ryche man perysshe in his wayes.

Happy is the man that endureth temptation. For when he is tried, he shall receiue the crowne of lyfe which the lord hath promysed, to them that loue him

The Gospell

Iohn. xiiij.

AND Jesus sayde vnto his disciples let not youre heartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mansions. If it were not so, I woulde haue tould you. I go to prepare a place for you. And if I go to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whether I goo, yee know, and the way ye know. Thomas saith vnto him, Lord we know

not

not whither thou goest. And how is it possible for vs to know the way Jesus saith vnto hym: I am the waye and the truthe, and the lyfe. No man commeth vntoo the father but by mee, if ye hadde knowen mee, yee hadde knowen my father alsoo. And nowe yee knowe hym, and haue seene hym. Philip saith vnto hym: Lorde, shew vs the father and it suffiseth vs. Jesus saithe vnto hym, haue I bene so longe tyme with you, and yet hast thou not knowen me? Philip, he ꝑ hath sene me, hath sene my father, and how saiest thou then, shew vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father ꝑ dwelleth in me, is he that doth ꝑ workes. Beleue me that I am in the father, and the father in me. Or elfe beleue me for the workes sake. Verely, verely I say vnto you: he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do because I goo vnto my father. And whatsoeuer yee aske in my name, that wyll I do, that the father may be glorified by the sonne. If ye shall aske any thynge in my name, I wyll do it.

Sainct Barnabe Apostle.

At Mattins.

The second lesson. Actes. xiiii. (vnto the ende).

I Cried to the lorde with my voice: yea euen vnto the lord, did I make my supplication *Voce mea ad domine psal. C. xlvij.*

I poured out my complaintes before him, and shewed him of my trouble

Whē my spirite was in heauines: thou knewest my path in the waie whereon I walked, haue they priuely layd a snare for me

I loked also vpon my righte hande: and see there was no man that would know me.

I had no place to flye vnto, and no man cared for my soule

I cried vnto the, O Lorde, and saide: thou art my hope, and my portion in the lande of the liuyng

Consider my complaint, for I am brought very low

O deliuer me from my persecutours, for they are to stronge for me.

Bryng my soule out of prison, that I maye geue thankes vnto thy name, whiche thynge if thou wilte graunt me, then shall the righteous resorte vnto my company

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

LOrde almightye, whiche hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy goste: let vs not be destitute of thy manifolde gyftes, nor yet of grace to vse them alwaye to thy honour and glorye: Through Jesus Christ our Lorde.

At the Communion.

The Epistle.

Act.xi. TIdinges of these thinges came vnto the eares of the congregation which was in Jerusalem. And they sente furth Barnabas, that he should go vnto Antioch, which when he came, and had sene the grace of god was glad, & exhorted them all, that with purpose of heart they wolde continually cleaue vnto the lorde. For he was a good man and full of the holy ghost and of fayth, and much people was added vnto the lorde. Then departed Barnabas to Tharsus, for to seke Saul And when he had founde hym, hee broughte him vnto Antioch. And it chaunced that a whole yeare they had their conuersation with the congregation there, and taught much people insomuch that the disciples of Antioch were the fyrste that were called Christen. In those dayes came Prophetes from the citie of Jerusalem vnto Antioch. And there stode vp one of them, named Agabus, and signifyed by the spirite, that there shoulde be great dearth throughout all the worlde, whiche came to passe in the Emperour Claudius dayes. Then the disciples, euerye man accordyng to his habilitie, purposed to sende succour vnto the brethren which dwelt in Jewry: which thynge they also did, and sente it to the Elders, by the handes of Barnabas and Saul.

The Gospell

Ihon.xv. THis is my commaundemente, that ye loue together, as I haue loued you. Greater loue hath no man, thē this, that a man bestowe his lyfe for hys frendes: ye are my frendes, yf ye do whatsoeuer I commaunde you. Henceforth cal I you not seruauntes, for the seruaunte knoweth not what his lorde doth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordained you to go and bringe fourth frute, and that your frute shoulde remaine: that whatsoeuer ye aske of the father in my name, he may geue it you.

At Euensonge

The seconde lesson. Act. xv. (vnto) After certeyne dayes

℣ Saynct Jhon Baptist.

Proper lessons at Mattins

The first lesson, Malach. iii. (vnto the end).

The second lesson Math. iii. (vnto thend)

Domine exaudi. Psal, C.xlvii, HEare my prayer, O Lorde, and consider my desire: herken vnto me for thy truthe and righteousnes sake

And enter not into iudgemente with thy seruaunte, for in thy syght shall no man lyuyng be iustified

For

For the enemie hathe persecuted my soule: he hath smitten my lyfe doune to the grounde, he hath layde mee in the darkenes, as the men that haue bene longe deade

Therfore is my spirite vexed within me, and my heart wihthin me is desolate

Yet do I remembre the tyme paste, I muse vpon all thy workes: yea I exercise my selfe in the workes of thy handes

I stretch furth my handes vnto the, my soule gaspeth vnto the as a thirsty lande

Heare me, O lord, and that sone, for my spirite wareth faynte, hide not thy face from me, leaste I be lyke vnto them, that goo downe into the pytte.

O let me heare thy louinge kyndenes betymes in the morninge: for in the is my trust, shewe thou me the waie that I shoulde walke in, for I lifte vp my soule vnto the

Deliuer mee, O Lorde, from myne enemyes, for I flee vntoo the to hyde me

Teache me to do the thynge that pleaseth the, for thou art my God let thy louynge spirite leade me fourth vnto the lande of righteousnes

Quicken me, O lorde, for thy names sake: and for thy righteousnes sake, bryng my soule out of trouble

And of thy goodnes slaye myne enemyes: & destroye all them that vexe my soule, for I am thy seruaunt

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

ALmyghtie God, by whose prouidence thy seruant Jhon Baptiste was wonderfully borne, and sente to prepare the way of thy sonne our sauiour, by preachynge of penaunce: make vs so to folowe his doctrine and holy lyfe, that we may truly repent accordyng to his preachynge, and after his example constantly speake the truth, boldely rebuke vice, and pacientlye suffer for the truthes sake: Throughe Jesus Christe our Lorde.

The Epistle.

BE of good chere, my people, O ye Prophetes, comforte my people, saythe your god, comfort Jerusalem at the heart and tell her, that her trauaile is at an end, that her offence is pardoned, that shee hath receiued of the Lordes hande sufficiente correctyon for her sinnes. A voice trieth in the wildernes, make strayght the path for our God in the deserte. Let all valleyes be exalted, and euery mountaine and hyll be laid low: whatso is croked, let it be made straight, and let the rough be made playne fieldes. For the glorye of the lorde shall appeare, and al flesche shall at once se it: for why? the mouth of the Lorde hath spoken it. Esai. xl.

The same voice spake. Now crye. And the Prophete answered: what shall I crye? that all flesshe is grasse, and that all the goodlynes therof is as the flower of the field. The grasse is withered, the flower falleth awaye. Euen so is the people as grasse, when the breath of the lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the flower fade away, yet the worde of our God endureth for euer. Go vp vnto the hye hill (O Sion) thou that bryngeste good tidynges, lifte vp thy voice with power, O thou preacher Jerusalem: Lift it vp without feare, and say vnto the Cities of Juda: Behold your God, beholde the Lorde God shall come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with hym, and hys workes goo before hym. He shall fede his flocke like an heardman. He shall gather the lambes together with his arme, and cary them in his bosome, and shal kindlye entreate those that beare ponge.

The Gospell

Luc. i.

ELizabethes time came, that she should be delyuered, and she brought furth a sonne. And her neighboures & cosins, heard how the lorde had shewed greate mercy vpon her, and they reioyced with her. And it fortuned, that in the eyghte daye they came to circumcise the chyld: and called his name Zacharias, after the name of his father. And his mother answered and said: not so, but he shall be called Jhon. And they said vnto her. There is none in thy kinred that is named with this name. And they made signes to his father, how he woulde haue hym called. And he asked for writing tables and wrote, saying: his name is Jhon. And they maruailed all. And his mouth was opened immediatlie, and his tongue also, and he spake and praised God. And feare came on all them that dwelt nye vnto theym. And all these saynges were noised abroade, throughout all ỹ hyl countrey of Jury: and al they that heard them, laid them vp in their hertes saying: what maner of child shall this be? and ỹ hand of ỹ lorde was w̄ hym. And his father Zacharias was fylled w̄ the holy ghost, & prophecied, saying. Praysed be the Lord God of Israel, for he hath visyted & redemed his people. And hath raised vp an horne of saluation vnto vs in ỹ house of his seruaunte Dauid. Euen as he promised by the mouth of his holy prophetes, which were since ỹ world began. That we should be saued from our enemies, and from ỹ hande of al that hate vs. That he wolde deale mercyfully with our fathers, and remembre hys holye couenaunt. And that he would performe the othe which he sware to our father Abraham, for to geue vs. That we deliuered out of the handes of our enemies, myghte serue hym without feare, all the dayes of our lyfe, in suche holines & righteousnes, as are acceptable before him. And thou child shalt be called the prophete of the highest, for thou shalt go before the face of ỹ lorde, to prepare his wayes: to geue knowledge of saluation vnto his people, for the remyssion of synnes. Through the tender mercye of God, wherby the day spryng from an hye, hath visi-

ted

ted vs. To geue light to them that syt in darkenes, and in the shadow of death, to guide our fete into the waie of peace. And the child grew and wared stronge in spirite, and was in wildernes tyll the daye came when he shoulde shewe him selfe vnto the Israelites

Proper lessons at Euensonge

The first lesson, Malach. iii. (vnto the end).

The second lesson Math. xiii. (vnto) when Jesus heard

¶ Saynct Peters daye

At Mattins

The seconde lesson. Act. iii. (vnto thend)

¶ At the Communion

BLessed be the lorde my strength: which teacheth my handes to warre, and my fyngers to fyght

My hope and my fortresse, my castle and deliuerer, my defender in whome I truste: whych subdueth my people that is vnder me *Benedictus dominus Psal C.xliiij*

Lord, what is man that thou hast suche respect vnto him: or the son of man, that thou so regardest hym:

Man is lyke a thynge of naught: his tyme passeth awaye lyke a shadowe.

Bow thy heauens, O lord, and come doune, touch the mountaynes and they shall smoke

Cast furth the lightninge, and teare them, shote out thine arrowes and consume them

Sende doune thyne hande, deliuer me and take me out of ỹ great waters, from the hande of straunge chyldren.

Whose mouth talketh of vanitie: and their ryght hande is a ryght hande of wickednes

I wil synge a new songe vnto the, O God, and synge prayses vnto the vpon a tenne stringed Lute

Thou that geuest victorye vnto Kynges: and hast deliuered Dauid thy seruaunt from the peryll of the sworde

Saue me, and delyuer me from ỹ handes of straunge children: whose mouth talketh of vanitie, and their righte hand is a ryght hande of iniquitie.

That our sonnes may grow vp as the yonge plantes: and that our daughters may be as the pollished corners of the temple

That our garners maie be full & plenteous, with all maner of store that our shepe maye bryng furth thousandes, and ten thousandes, in our stretes

That our Oxen maye be stronge to labour, that there be no decaye no leadinge into captiuitie, and no complaynynge in our stretes

Happy are the people that be in suche a case, yea, blessed are the people which haue the Lorde for their God

Glory be to the father &c.
As it was in the begynnyng &c.

The Collecte.

ALmighty god, which by thy sonne Jesus Christ, hast geuē to thy Apostle sainct Peter, manye excellente gyftes, and commaundest him earnestly to fede thy flocke: make we beseche the, all bishopes and pastors, to preache thy worde, and the people obedyently to folow the same, that they maye receiue ỹ croune of euerlastinge glory, through Jesus Christe our lorde

The Epistle.

Actes.xii.

AT the same tyme, Herode the kynge stretched furth his handes to vexe certeyne of the congregation. And he killed James the brother of Jhon with the sworde. And because hee sawe that it pleased the Jewes, hee proceded farther, & toke Peter also. Then were the dayes of swete breade. And when hee had caught him, he put hym in prison also, and delyuered hym to foure quaternions of souldiers, to be kepte, entendynge after Easter to bringe hym fourthe to the people. And Peter was kepte in prison, but prayer was made without ceassynge of the congregation vnto God, for hym: And when Herode woulde haue brought hym out vnto the people, the same nyghte slepte Peter betwene two souldiers, bound wᵗ two chaynes: And the kepers before the dore, kepte the prison. And beholde, the Aungel of the Lorde was there present, and a lyght shined in the habitation. And he smote Peter on the side, and stirred hym vp saiyng: arise vp quickely. And his chaynes fell of from his handes. And the Angel said vnto hym, gyrde thy selfe, and bynde on thy sandales. And soo he did. And he saith vnto hym: cast thy garmente about the, and folow me: And he came out and folowed hym, and wist not that it was truth which was done by the Aungel, but thought he had sene a vision. Whē they were paste the first and seconde watche, they came vnto the yron gate that leadeth vnto the citie, which opened vnto them by the owne accorde. And they went out and passed through one strete, and fourthwith the Angel departed from hym. And whē Peter was come to him selfe, he said: now I know of a suertie, that the lorde hath sente his Angel, and hath deliuered me out of the hande of Herode, and from al the waityng for, of the people of the Jewes.

The Gospell

Mat.xvi.

WHen Jesus came into the costes of the citie, whiche is called Cesaria Philippi, he asked his disciples saiyng. Whome do men saye that I the sonne of man am? They sayd, some saie that thou art Jhon Baptist, some Helias, some Hieremias, or one of the prophetes. He sayth vnto them: but whome saye ye that I am. Simon Peter answered and sayde. Thou art Christ the sonne

of

of the liuinge god. And Jesus answered and sayde vnto him. Happye art thou Simon the sonne of Jonas, for flesshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I saye vnto thee, that thou art Peter: and vpon this rocke I wyll builde my congregation. And the gates of hell shall not preuayle against it. And I wyll geue vnto the, the keyes of the kingdome of heauen. And whatsoeuer thou byndest in earth, shalbe bound in heauen: and whatsoeuer thou loosest in earth, shall be loced in heauen.

At Euensonge

The seconde lesson. Act. iiii. (vnto the ende).

Sainct Mary Magdalene.

PRayse the lorde O my soule, while I lyue wyll I prayse the lorde, yea as longe as I haue any being, I wyll syng prayses vnto my god. *Lauda anima mea P sal. C.xlvi.*

O put not your trust in princes, nor in any chylde of man, for there is no helpe in them.

For when the breath of man goeth fourthe, he shall turne agayne to his earth, and then all his thoughtes perysshe

Blessed is hee that hath the God of Jacob for his helpe, and whose hope is in the Lorde his God

Which made heauen and earth, the sea, and all that therein is, which kepeth his promise for euer

Which helpeth them to ryght, that suffer wronge: whiche fedeth the hungrye

The lord loseth men out of prison: the lord geueth syght to the blynd.

The lorde helpeth them vp that are fallen: the Lorde careth for the righteous

The Lorde careth for the straungers. he defendeth the fatherles & widowe: as for the way of the vngodly, he turneth it vp side downe.

The lord thy god, O Sion, shalbe kyng for euermore: and throughout all generations

Glory be to the father &c. As it was in the begynnyng &c.

The Collect.

MErcyful father geue vs grace, that we neuer presume to sin through the example of any creature, but & if it shal chaunce vs at anye tyme, to offende thy deuyne maiestie, that then we maye truly repente and lament the same after the example of Mary Magdalen: and by liuely faith obteine remission of al our sinnes: through the onely merites of thy sonne, our sauiour Christ.

The Epistle.

WHosoeuer fyndeth an honest faithfull woman, she is muche more worth then perles. The heart of her husbande maye safelye trust in her, so that he shall fall in no pouertie. She will do him good, & not euill, all the daies of her life. Shee occupyeth wolle and flaxe, and labour: the gladlye wyth her handes: *Prouer. xxxi*

She is lyke a marchauntes shyp that bryngeth her vitailes frō a farre She is vp in the nyght season to prouide meate for her houshold, and fode for her maidens. Shee considereth lande, and byeth it, & with the frutes of her handes, shee planteth a vineyarde. She girdeth her loynes with strength, and courageth her armes. And if shee perceiue that her huswifery e doth good, her candle goth not out by nyght. She layeth her fyngers to the spindle: and her hand taketh hold of the distaffe Shee openeth her hande to the poore, yea, shee stretcheth fourthe her handes to suche as haue nede. She feareth not that the colde of wynter shall hurte her house, for all her houshold folkes are clothed with skarlet. Shee maketh her selfe fayre ornamentes, her clothynge is whyte silke and purple. Her husbande is much set by in the gates, whē he sitteth amonge the rulers of the lande. She maketh cloth of sylke and selleth it, and delyuereth gyrdles vnto the marchaunt. Strength and honour is her clothyng, and in the latter day she shal reioyce. She openeth her mouth with wisedome, & in her tongue is ỹ law of grace. She loketh well to the wayes of her houshold: & eateth not her bread with ydlenes. Her chyldren shall arise and call her blessed, and her husband shall make much of her. Manye daughters there be that gather riches together: but thou goest aboue them all. As for fauour it is deceiptful, and beutie is a vayn thyng: but a woman that feareth the lord she is worthye to be praysed. Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

The Gospell.

Luc. vij.

AND one of the Pharises desyred Jesus that he wold eate wt hym. And he wente into the Pharises house, and sate doune to meate. And beholde, a woman in the citie (which was a sinner) as sone as she knewe that Jesus sate at meate in ỹ Pharises house, shee brought an Alabaster boxe of ointemente, and stode at his fete behynde hi n wepinge, and began to washe his fete with teares, and dyd wipe theym with the heares of her heade, and kyssed his fete, and annoynted them with ointmente. When the Pharise (whiche had bidden hym) saw that, he spake within himselfe, saiyng: if this man were a prophete, he would surely know who, & what maner of woman this is that touched hym, for shee is a synner. Jesus answered and said vnto hym: Simon, I haue somewhat to say vnto the. And he said: maister, say on. There was a certeine lender whiche had two debters, the one ought him fiue hundred pence, & the other fiftie. Whē they had nothyng to pay, he forgaue thē both. Tel me therfore, whiche of them wil loue hym moste. Simon answered and sayde: I suppose that hee too whō he forgaue moste. And he said vnto hym, thou haste trulye iudged And he turned to the woman and sayd vnto Simon. Seest thou this woman? I entred into thy house, thou gauest me no water for my fete but she hath washed my fete wt teares, & wiped thē wt ỹ heares of her head. Thou gauest me no kysse but shee synce the tyme I came in, hath not ceased to kysse my feete.

My head with oyle thou diddest not anoint, but she hath anointed my feete with oyntmente. Wherfore I say vnto the, manye sinnes are forgeuen her, for shee loued muche. To whome lesse is forgeuen, the same doth lesse loue. And he saide vnto her. Thy sinnes are forgeuen the. And they that sate at meate with hym, began to saye within them selues. Who is this which forgeueth synnes also? And he said to the woman. Thy faith hath saued the: go in peace.

¶ Sainct James the Apostle.



Prayse the Lorde of heauen, praise hym in the height
Prayse hym all ye Aungels of his: praise hym all his host
Prayse hym Sonne and Moone: praise yee hym all ye starres and lyght

Laudate dominum de cœlis. Psal. xlviii.

Prayse hym all yee heauens, and ye waters that be aboue the heauens.

Let them praise the name of the lorde: for (hee spake the worde, and they were made) he commaunded, and they were created.

He hath made them faste for euer and euer: hee hath geuen them a lawe, which shall not be broken

Prayse the Lorde vpon the earth: ye dragons, and all depes.
Fyre and hayle, snow and vapoure, wynde and storme: fulfyllynge hys worde.
Mountaynes and hilles, frutefull trees and al Ceders.
Beastes, and all cattell, wormes and fethered foules
Kynges of the earthe, and all people, princes and all the iudges of the worlde
Yongmen and maydens, olde men and children prayse the name of the lord, for hys name only is excellente, and his prayse aboue heauen and earth
He shall exalt the horne of his people, all his sainctes shall prayse him: euen the children of Israel, euen the people that serueth hym.
Glory be to the father &c.
As it was in the begynnyng &c.

The Collecte.

GRaunt, O merciful god, ỹ as thine holy Apostle James leauynge his father and al ỹ he had, without delay, was obedient vnto the callinge of thy sonne Jesus Christ, and folowed hym, so we forsakyng al the worldly and carnall affections, may be euermore ready to folow thy commaundementes, through Jesus Christ our Lorde

The Epistle.

IN those daies came prophetes frō ỹ citie of Jerusalē to Antioche, & there stode vp one of thē, named Agabus & signified by ỹ spirit ỹ ther should be great dearth thorow all ỹ world, which came to passe in the Emperor Claudius daies. Thē ỹ disciples euery man accordynge to his habilitie, purposed to sende succour

Actes, xi.

coure vnto the brethren which dwelt in Jury, which thynge they also
Actes.xij. dyd, and sente it to the elders, by the handes of Barnabas and Saule
At the same tyme Herode the kiug stretched furth his handes to vexe certeyne of the congregation. And he killed James ỹ brother of Jhon with the swoꝛde. And because he saw that it pleased the Jewes, he pꝛoceded farther and toke Peter also.

The Gospell

Mat.xx. WHen came to hym the mother of zebedes chyldꝛen, with her sonnes, woꝛshippyng hym, and desirynge a certeine thyng of hym. And he said vnto her: what wylt thou? She saide vnto hym: Graunt that these my two sonnes maye syt, the one on thy ryght hande, and the other on thy lefte, in thy kyngdome. But Jesus answered and said: ye wote not what ye aske.

Are ye able to dꝛinke of the cuppe that I shall dꝛinke of: and to be baptysed wyth the baptysme that I am baptysed with? They sayde vnto hym, we are: He said vnto them: ye shall dꝛynke in dede of my cup and be baptised with the baptisme that I am baptised with: but to syt on my right hande, & on my left, is not myne to geue: but it shal chaunce vnto them that it is pꝛepared foꝛ, of my father. And whē the ten heard this, they disdained at the two bꝛethꝛen. But Jesus called them vntoo him, and said. Ye know ỹ the pꝛinces of the nations haue dominiō ouer them: It shall not be so amonge you. But whosoeuer wyll be greate amonge you, let hym be your minister, & whosoeuer wilbe chief among you, let hym be your seruaunte. Euen as the sonne of man came not to be ministred vnto, but to minister and to geue his life, a redemption foꝛ manye.

Sainct Bartholomew

Non nobis dmine. psal C,xv, NOt vntoo vs (O loꝛde) not vntoo vs, but vnto thy name geue the pꝛaise, foꝛ thy louyng mercy, and foꝛ thy truthes sake.

Wherfoꝛe shall the heathen saye, where is now their god?

As foꝛ our god, he is in heauē, he hath done what soeuer pleased hym.

Their Idols are syluer & golde, euen the woꝛke of mens handes

They haue mouthes and speake not, eyes haue they, and se not they haue eares, and heare not, noses haue they and smell not

They haue handes, and handle not, feete haue they, and walke not, neither speake they thꝛough their thꝛote

They that make them, are like vnto them, and so are all such as put their trust in them

But the house of Israel, trust thou in the loꝛde, he is their succoure and defence

Ye

Ye house of Aaron put youre truste in the lorde, he is theyr helper and defender

Ye that feare the Lord, trust ye in the Lord: he is their helper and defender

The Lorde hath bene myndefull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron

He shall blesse them that feare the lorde, both small and great

The lorde shall increace you more and more, you and youre Chyldren

Ye are the blessed of the Lorde: which made heauen and earth

All the whole heauens are the lordes, the earthe hath hee geuen vnto the chyldren of men

The dead prayse not the (O lorde): neyther all they that go downe into the silence

But wee wyll prayse the Lorde, from this tyme fourthe for euermore.

Glory be to the father. &c.

As it was in the begynnyng &c.

The Collect.

ALmyghtie and euerlastynge God, whiche haste geuen grace to thy Apostle Bartholomewe, truly e to beleue and to preache thy worde: Graunte we beseche the, vnto thy Churche, both to loue that he beleued, and to preache that he taught: through christ our lord

The Epistle.

BY the handes of the Apostles were manie signes and wonders shewed amonge the people. And they were altogether with one accorde in Salomons porche. And of other durste no manne ioyne hym selfe to theym, neuertheless, the people magnifyed theym. *Act. v.*

The nombre of them that beleued in the lord, both of men and women grewe more and more: insomuch that they broughte the sicke into the stretes, and laid them on beddes and couches, that at the least way, the shadowe of Peter, when he came bye, myghte shadowe some of them (& that they myght all be delyuered from their infyrmities). There came also a multitude out of the cities, rounde about vnto Jerusalem, bryngyng sycke folkes, and them which were vexed with vncleane spirites And they were healed euerye one.

The Gospell.

AND there was a strife amonge them, whiche of them should seme to be the greatest. And he sayde vnto them, the kinges of nations reigne ouer them, and they that haue authority vpon them: are called gracyous lordes, but ye shall not be so But he that is greatest among you, shall be as the yonger, and he that is chief, shall be as he that doth minister. For whether is greater, hee y sitteth at meate, or he that seruyeth? Is not he that sitteth at meate? *Luc. xxij.*

But

But I am amonge you, as he that ministreth: ye are they whiche haue bydden with me in my temptations. And I appoynt vnto you a kyngdome, as my father hath appounted to me, that ye may eate and drinke at my table, in my kingdome, and syt on seates, iudgyng the .xii. tribes of Israel.

Sainct Matthew

Laudate dominū omnes Gētes. Psal C.xvii.



Prayse the lorde, all ye heathen prayse him, all ye nations For his mercyfull kindnes, is euer more and more toward vs, and the truth of the lord endureth for euer

Glorye be to the father and to the sonne, and to the holye Ghoste.

As it was in the beginning, is now, and euer shalbe, worlde without ende Amen.

The Collect.

ALmyghtie God, which by thy blessed sonne diddest call Mathew from the receipt of custome, to be an Apostle and Euangelist: Graunte vs grace to forsake all couetous desires and inordinate loue of riches, and to folow thy said sonne Jesus Christ: who liueth and reigneth, &c.

The Epistle.

2. Cor. iiij.

SEyng that we haue such an office, euen as god hath had mercye on vs, we goo not out of kynd, but haue cast from vs the clokes of vnhonestie, and walke not in craftines, neither handle we the worde of God deceiptfully, but open the truth, & report our selues to euery mans conscience in the syght of God. If our Gospell be yet hid, it is hyd amonge them that are loste, in whome the god of this world, hath blynded the mindes of them which beleue not, least the lyght of the gospel of the glorye of Christ (which is the ymage of God) should shyne vnto theym. For wee preache not oure selues, but Christ Jesus to be ỹ lord, & our selues your seruauntes, for Jesus sake For it is God that commaunded the lyghte to shyne oute of darkenes, which hath shined in our hertes, for to geue the light of thē knowledge of the glory of God, in the face of Jesus Christ.

The Gospell

Math. ix.

AND as Jesus passed fourth from thence, he sawe a man (named Mathew) sittinge at the receipt of custome, and he said vnto hym, folow me, and hee arose and folowed hym. And it came to passe as Jesus sate at meate in hys house: beholde, manye Publicans also and sinners that came, sate doune with Jesus and his disciples. And when the Pharises sawe it, they sayde vnto his disciples. Why eateth youre Maister with Publicans & sinners? But when Jesus heard that: he said vnto them. They that be stronge, nede not the phisition, but they that are sicke. Go ye rather and learne what that

that meaneth: I wyll haue mercy, and not sacrifice, for I am not come to call the righteous, but synners to repentaunce.

¶ Sainct Michael and all Angels



Raise the Lord (ye seruauntes) O praise the name of the Lorde *Laudate pueri. Psal. C. xlij*

¶ Blessed be the name of the lord: from this tyme fourth, for euermore

The Lordes name is praysed, from the rysynge vp of the Sonne, vntoo the goynge downe of the same.

The Lorde is hye aboue all heathen, and his glorye aboue the heauens

Who is lyke vnto the lord our god, that hath hys dwellyng so high: and yet humbleth hym selfe to beholde the thynges that are in heauen and earth.

He taketh vp the symple out of the dust: and lyfteth the poore out of the myre

That he may set hym with the princes: euen with the princes of his people

He maketh the baren woman to kepe house: and to be a ioyfull mother of chyldren

Glorye be to the father, and to the sonne, and to the holye Ghoste.

As it was in the beginning, is now, and euer shalbe, worlde without ende Amen.

The Collect.

Euerlastinge God, whiche hast ordeyned and constituted the seruices of all Aungels and men, in a wonderful ordre: mercyfully graunte that they which alwaie do the seruice in heauen, maye by thy appointmente, succoure and defende vs in earth, through Jesus Christ our lord.

The Epistle.

There was a great battayle in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought, and his Aungels, and preuayled notte, neyther was their place founde anye more in heauen. And the greate Dragon, that olde Serpent, called the deuyll and Sathanas, was caste out, whiche deceiueth all the worlde. And hee was caste intoo the earthe, and hys Aungels were caste out also with hym. *Apoc. xij.*

And I heard a loude voice saiyng. In heauen is now made saluation and strength, and the kingedome of our god, & the power of his Christ For the accuser of our brethren, is caste doune, whiche accused them before our god, day and nighte. And they ouercame him by the bloude of the Lambe, and by the worde of their testimonie: and they loued not

their liues, vnto the deathe. Therfore, reioyce heauens, & ye that dwel in theym. Woo vnto the inhabitours of the earth, and of the sea, for the deuill is come doune vnto you, whiche hath greate wrath, because hee knoweth that he hath but a shorte tyme

The Gospell.

Mat. xviij. AT the same time came ỹ disciples vnto Jesus, saiyng. Who is the greatest in the kyngedome of heauen? Jesus called a childe vntoo him, and set hym in the middest of them, and said. Verely, I say vnto you, excepte ye turne and become as children, ye shall not enter into the kyngedom of heauen. Whosoeuer therfore humbleth hym selfe as this childe, that same is the greatest in the kingedome of heauen: And whosoeuer receyueth suche a childe in my name, receyueth mee. But whoso doth offend one of these litleons which beleue in me, it were better for hym, that a millstone were hanged about his necke, and that he were drowned in the depthe of the sea. Woo vnto the world, because of offences: necessary it is that offences come: But woo vnto the man, by whome the offence commeth. Wherfore, if thy hand or thy fote hinder the, cut hym of, and cast it from the: it is better for the to enter into life halte or maimed, rather then thou shouldeste (haupnge two handes, or two fete) be cast into euerlasting fyre. And if thine eye offende ỹ, plucke it out, and cast it from the, it is better for the to enter into lyfe with one eye, rather then (hauyng two eyes) to be cast into hell fyre. Take hede that ye despise not one of these litleons. For I say vnto you, that in heauen their Angels doo alwayes beholde the face of my father, whiche is in heauen

¶ Saincte Luke Euaungelist

Super flumina. psal. C. xxxvij. BY the waters of Babilon we sate doune and wept, whē we remembred (the O) Sion

As for our herpes we hanged them vp vpon the trees that are therein

For they that led vs awaie captiue, required of vs then a songe of melody in our heauines, synge vs one of the songes of Sion

How shall we synge the lordes songe in a strange lande?

If I forget the, O Jerusalem: let my ryght hande forgette her cunnynge

If I do not remembre thee, let my tongue cleaue to the rofe of my mouth: yea, if I preferre not Jerusalem in my myrth

Remembre the children of Edom, O lorde, in the daye of Jerusalem how they sayde, doune with it, doune with it, euen to the ground

O daughter of Babilon wasted with miserie: yea, happye shall he be that rewardeth the, as thou hast serued vs

Blessed

Blessed shal he be, that taketh thy children: and throweth them agaynst the stones

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

ALmyghty god which calledst Luke ỹ phisition, whose praise is in the Gospell, to bee a phisition of the soule, it maye please the by the holsom medicines of hys doctrine, to heale all the diseases of our soules. Through thy sonne Jesus Christ our Lorde.

The Epistle.

WAtche thou in all thynges, suffre afflictions, do the worke throughly of an Euangelyst, fulfyll thyne office vnto the vttermost, be sobre. For I am now readie to be offered, & ỹ time of my departing is at hande. I haue fought a good fyghte, I haue fulfilled my course, I haue kepte the faithe. From hence fourth there is layde vp for me a crowne of ryghteousnes, whiche the Lorde (that is a righteous iudge) shall geue me at that daye, not to me onely: but vnto all them also that loue hys comming. Do thy diligence that thou mayst come shortely vnto me. For Demas hath forsaken me and loueth hys presente worlde, and is departed vnto Thessalonica Crescence is gone to Galacia, Titus vnto Dalmacia, onely Lucas is vnto me. Take Marke and bringe hym with the, for he is profytable vnto me for the ministration. And Tichicus haue I sente to Ephesus The cloke that I lefte at Troada with Carpus, when thou commeste bringe with the, and the bokes, but specially the parchement. Alexander the coppersmith did me much euyll, the lorde rewarde hym accordynge to his dedes, of whome be thou ware also. For he hath greatlye withstande our wordes. ỹ. Tim. iiij.

The Gospell

THe Lorde appointed other seuentye (and two) also, and sent them two and two, before him into euery citie and place, whither he hym selfe would come. Therfore said he vnto theym the harueste is great, but the labourers are few. Pray ye therfore the lord of the harueste, to sende fourth labourers into the harueste Go youre wayes: beholde, I sende you fourth as lambes among wolues. Beare no wallet, neither scrippe, nor shooes and salute no man by the waye: into whatsoeuer house ye enter, fyrste saye, peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him if not, it shall returne to you agayne. And in the same house, tarye styll, eatynge and drynkynge suche as they geue. For the labourer is worthy of his rewarde. Luc. x.

¶ Simon and Jude Apostles

Laudate dominum. Psal C.l.

PRayse god in hys holynes, prayse hym in the fyrmamente of his power

Prayse hym in his noble actes, prayse him accordynge to his excellente greatnes

Prayse him in the sounde of the trumpet, prayse hym vpon the lute and harpe

Prayse him in the cimbales and daunse: praise him vpon the stringes and pipe

Prayse hym vpon the well tuned Cymbales: prayse hym vpon the loude Cymbales

Let euerye thynge that hath breath, prayse the lorde

Glory be to the father &c.

As it was in the begynnyng &c.

The Collecte.

ALmyghty god, which haste builded the congregation vpon the foundation of the Apostles and Prophetes, Jesu Christ hym selfe beyng the head corner stone: Graunte vs so to be ioyned together in vnitye of spirite, by their doctrine, that we may be made an holye temple acceptable vnto the: Through Jesu Christe our Lorde.

The Epistle.

Iude. i.

IUdas the seruaunt of Jesu Christ, the brother of James, to them whiche are called and sanctified in god the father, and preserued in Jesu Christ, mercy vnto you, & peace and loue be multiplied. Beloued, whē I gaue al diligence to write vnto you of ỹ common saluation, it was nedefull for me to write vnto you to exhort you that ye shoulde contynually labour in the faith, whiche was once geuen vnto the sainctes. For there are certein vngodly men craftely crepte in of which it was written afore tyme, vnto such iudgemente. They tourne the grace of our God vnto wantonnes, and deny God (whiche is the onelye Lorde) and our Lorde Jesus Christe.
My mind is therfore to put you in remembraunce for as muche as ye once know this, how that the lord (after that he had deliuered the people out of Egipt) destroyed them which afterwarde beleued not. The Aungels also whiche kepte not their first estate, but left their owne habitation, hee hath reserued in euerlastynge chaynes vnder darkenesse, vnto the iudgement of ỹ great day: euen as Sodom and Gomor, and the cities about them, which in like maner defiled them selues with fornication and folowed straunge flesh, are set fourth for an example, and suffer the paine of eternall fyre: lykewise, these beyng deceiued by dreames, defyle the flesh, despise rulers, and speake euyll of them that are in auctority.

The Gospell.

This

THis commaunde I you, that ye loue together. If the worlde hate you, ye know that it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne. Howbe it because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remember the worde that I sayde vnto you, the seruaunte is not greater then the lorde. If they haue persecuted mee, they wyll also persecute you. If they haue kept my saiyng, they wyll kepe yours also. But all these thynges wyll they do vnto you, for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they should haue had no synne: but now haue they nothyng to cloke their syn wal He that hateth me, hateth my father also. If I had not done amonge them, the workes which none other man did, they shoulde haue had no synne: But now haue they both seene and hated: not onlye me, but also my father. But this happeneth that ỹ saiyng might be fulfylled that is written in their lawe. They hated me without a cause. But when ỹ comforter is come, whome I wyll send vnto you from the father: euen the spirite of truth (whiche proceadeth of the father) he shall testifye of me. And ye shall beare witnes also, because ye haue bene with me from the beginninge. Ihon.xv.

All Sainctes

Proper lessons at Mattins

The fyrste lesson Sapi.iii. (vnto) Blessed is rather the Baren

The seconde lesson Hebre.xi.xii Sainctes by faithe subdued (vnto) If ye indure chastisinge

At the Communion

DSynge vnto the lorde a newe song: let the congregation of saintes prayse hym *Cantate domino. Psal. alia.*

Let Israel reioyce in hym that made hym: and let the chyldren of Sion be ioyfull in their kynge

Let them praise his name in the daunce: let them synge praises vnto hym with tabret and harpe

For the lord hath pleasure in his people: and helpeth ỹ meke herted

Let the sainctes be ioyfull with glorye: let them reioyce in theyr beddes.

Let the prayses of God be in their mouth: and a two edged swoorde in their handes

To be auenged of the heathen: and to rebuke the people.

To bynde their kynges in chaynes, and their nobles with lynkes of yron.

That they maye be auenged of them, as it is written: suche honour haue all his sainctes

Glory be to the father &c. As it was in the begynnyng &c.

The Collect.

ALmyghtie God whiche haste knytte togethet thy electe in one Communion and felowship in the misticall bodye of thy sonne Christe our Lorde: graunt vs grace so to folowe thy holy Sainctes in all vertuous and godly liuyng, ỹ we may come to those inspeakeable ioyes which thou haste prepared for all thē that vnfaynedly loue the, through Jesus Christe.

The Epistle.

Apoc. vij

BEholde, I Jhon saw an other Angell ascende from the risyng of the Sunne, which had the seale of the liuynge god, and he cried with a loude voice, to the foure Angels (to whome power was geuen to hurt the earth and the sea) saiynge. Hurte not the earth neither the sea, neither the trees, tyll wee haue sealed the seruauntes of our god, in their foreheades. And I heard the nomber of them which were sealed, and there were sealed an. C. and. xliiii. M. of all the tribes of the Chyldren of Israel.

Of the tribe of Juda were sealed xii. M.
Of the tribe of Ruben were sealed xii. M.
Of the tribe of Gad were sealed xii. M.
Of the tribe of Aser were sealed xii. M.
Of the tribe of Neptalim were sealed xii. M.
Of the tribe of Manasses were sealed xii. M.
Of the tribe of Simeon were sealed xii. M.
Of the tribe of Leuy were sealed xii. M.
Of the tribe of Jsachar were sealed xii. M.
Of the tribe of zabulon were sealed xii. M.
Of the tribe of Joseph were sealed xii. M.
Of the tribe of Beniamine were sealed. xii. M.

After this I beheld and loo, a great multitude (which no man could nombre) of all nations and people, and tongues, stode before the seate and before the lambe, clothed in longe white garmentes, and Palmes in their handes, and cried with a loude voice, saiynge. Saluation be ascribed to hym that sitteth vpon the seate of our god, and vnto ỹ lambe And all the Aungels stode in the compas of the seate, and of the elders and of the foure beastes, and fel before the seat, on their faces, and worshipped God, saiynge: Amen. Blessinge and glorye, and wisedome, and thankes, and honor, and power, and myght, be vnto our God, for euermore. Amen.

The Gospell

Mat. v.

JEsus seing the people, wente vp into the mountayne: and when he was set, his disciples came to him, and after that he had opened his mouth, he taught them saiyng. Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne: for they shall receyue com-

comforte. Blessed are the meke: for they shall receyue the inheritaunce of the earth. Blessed are they which hunger and thirst after righteousnes: for they shall be satisfyed. Blessed are the mercifull: for they shall obteine mercye. Blessed are the pure in hert, for they shal see god. Blessed are the peacemakers: for they shall be called the chyldren of god Blessed are they which suffer persecution for righteousnes sake: for theyrs is the kyngdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euyll sayynges agaynste you, for my sake: reioyce and be gladde, for greate is your rewarde in heauen. For soo persecuted they the Prophetes which were before you.

Proper lessones at Euensonge

The fyrst lesson Sapi. v. (vnto) His tealosy also.
The second lesson Apoca. xix. (vnto) And I sawe an Angel stande

The Supper of the Lorde, and the holy Communion commonlye called the Masse.

(.˙.)

MAny as intende to be partakers of the holy cõmunion, shal signyfie their names to the Curate, ouer nyght, or else in the mornyng, afore the begynnyng of Mattins, or immediatly after. Note.

And if any of those be an open and notorious euill lyuer, so that the congregation by hym is offended, or haue done any wronge to his neighboures, by worde or dede: The curate shall call him, and aduertyse hym in any wise, not to presume to the lordes table, vntyl he haue openly declared hym selfe to haue trulye repented, and amended his former naughtye lyfe, that the congregation may thereby be satisfyed, which afore were offended: and that he haue recompenced the partyes whome he hath done wronge vnto, or at the least: be in full purpose, so to do, as sone as he conuenyentlye maye.

¶ The same order shall the Curate vse: with those betwixte whome he perceiueth malice & hatred to raigne: not sufferinge them to be partakers of the Lordes table, vntill he know them to be reconciled. And if one of the parties so at varyaunce becontent to forgeue from the bottome of hys hearte, all that the other hath trespassed agaynste hym, & to make amendes for that he himselfe hath offended, and the other partye wyll not be perswaded to a godlye vnitie, but remayne styll in hys frowardnes and malice: The Minister in that case, oughte too admyt the penitent person to the holye Communion, and not hym that is obstynate.

¶ Upon the daye, and at the tyme appoynted for the mynystration of the holy Communion, the Priest that shall execute the holy ministerye shall put vpon hym the vesture appoynted for the Mynistration, that is to saye, a whyte Albe playne, with a vestement or Cope. And where there be manye Priestes or Deacons, there soo manye shall bee readye to helpe the Priest, in the mynystration, as shal be requisyte. And shall haue vpon them lykewyse, the vestures appoynted for theyr mynystery, that is to saye: Albes wyth tunacles. Then shall the Clerkes synge in Englysshe for the offyce, or Introyte (as they call it) a Psalme appoynted for that daye,

The prieſt ſtandyng humbly afore the middes of the Aulter ſhall ſays the Lordes praier with this Collect.

ALmyghtie god vnto whom all hertes be open, and all deſyres knowne, and from whome no ſecretes are hid, clenſe the thoughtes of our heartes, by the inſpiration of thy holy ſpirite, that we maye perfectly loue the, and worthely magnify thy holy name, through Chriſt our Lord. Amen.

Note ☞ Then ſhal he ſay a Pſalme appointed for the introite which Pſalme ended, the prieſt ſhall ſay or elſe the Clerkes ſhall ſyng.

iii. Lorde haue mercy vpon vs.
iii. Chriſt haue mercy vpon vs.
iii. Lorde haue mercy vpon vs.

Note ☞ Then the Prieſt ſtandyng at Goddes borde ſhall begin.

Glory be to god on hygh.

The Clerkes.

And in earth peace, good wyll towardes men.

We praiſe the, we bleſſe ỹ, we worſhip the, we glorifie ỹ, we geue thankes to the, for thy great glorye, O lord God heauenlye kynge, god the father almyghtye.

O lord the onely begotten ſonne Jeſu Chriſt: O Lord God, Lamb of God, ſonne of the father, that takeſt awaye the ſynnes of the worlde, haue mercy vpon vs: thou that takeſt awaye the ſinnes of the worlde, receiue our prayer.

Thou that ſytteſt at the righte hand of God the father, haue mercy vpon vs. For thou onely art holy, thou onely art the lord. Thou only (O Chriſt) with the holy ghoſt, art moſt high in the glorye of god the father. Amen.

Note ☞ Then the prieſt ſhall turne him to the people, and ſay.

The lorde be with you.

The anſwere.

And with thy ſpirite.

The prieſt.

Let vs praye.

Note ☞ Then ſhall folowe the Collecte of the daye, with one of theſe two Collectes folowyng, for the kyng.

ALmyghtye god, whoſe kyngdom is euerlaſtyng, and power infynite, haue mercye vpon the whole congregation, and ſo rule ỹ hert of thy choſē ſeruaunt Edward ỹ ſixt, our kinge & gouernour: ỹ he (knowing whoſe miniſter he is, mai aboue al

thynges

thynges seke thy honour and glorye, and that we hys subiectes (dulye considering whose auctoritie he hath) may faithfully serue, honoure and humbly obey hym in the, and for the: according to thy blessed word and ordinaunce: Through Jesus Christ our Lord: who wyth the and the holy ghost, lyueth and reigneth, euer one GOD, worlde without ende. Amen.

ALmyghtie and euerlastyng God, we be taught by thy holye word, ỹ the hertes of kinges are in thy rule and gouernaũce and that thou doest dispose and turne them as it semeth best to thy godly wisedom. We humbly beseech the: to dispose and gouerne, the hert of Edwarde the sixte, thy seruaunte: our kynge and gouernour, that in all his thoughtes, wordes and workes, he maye euer seke thy honour and glory, and studye to preserue thy people, committed to his charge, in wealth, peace and godlynes. Graunte this, O merciful father, for thy dere sonnes sake, Jesus Christ our Lord. Amẽ

☞ The Collectes ended, the priest or he that is appointed shall reade the Epistle, in a place assigned for the purpose, saynge. *Note*

The Epistle of sainct Paule written in the Chapiter of to the

☞ The Minister then shal reade the Epistle Immedyatlye after the Epistle ended, the priest or one appoynted to reade the Gospell shall saye. *Note*

The holy Gospell written in the Chapiter of

☞ The Clerkes and people shall answere.

Glory be to the, O Lorde.

☞ The priest or Deacon then shall reade the Gospell: after the Gospell ended, the priest shall begyn.

I beleue in one God.

☞ The Clerkes shall singe the rest.

The father almyghtie maker of heauen and earth, and of all thynges visible, and inuisible. And in one lord Jesu Christ, the onely begotten sonne of God, begotten of hys father, before all worldes, GOD of God: light of lyght, very god of very god, begotten not made, being of one substaunce with the father, by whom all thynges were made, who for vs men, and for our saluation, came downe from heauen and was incarnate by the holy ghost, of the Virgyn Mary, and was made man and was crucifyed also for vs, vnder Poncyus Pilate, he suffered and was buryed, and the third day he rose agayne, according to the scriptures, and ascended into heauen, and sitteth at the ryghte hande of the father. And he shall come agayne with glory, to iudge both the quycke and the dead.

And I beleue in the holy ghost, the lorde and gyuer of lyfe, who proceedeth

redeth from the father and the sonne, who wyth the father and the sonne together, is worshipped and glorifyed, who spake by the prophetes. And I beleue one Catholike and Apostolike Churche. I acknowledge one Baptisme, for the remyssion of sinnes. And I loke for the resurrection of the dead: and the lyfe of the world to come Amen.

Note ☞ After the Crede ended, shall folow the Sermon or Homelye, or some portion of one of the Homilies, as they shalbe herafter deuyded, where in if the people be not exhorted, to the worthy receiuyng of the holy Sacramente, of the body and bloude of our saui our Christ: Then shall the Curate geue this exhortation, to those that be mynded to receiue the same.

DEerely beloued in the lorde, ye that minde to come to the holy Communion of the bodye and bloude of our sauiour christ must consyder what Saincte Paule wryteth to the Corynthians, how he exhorteth all persons dyligently to trye and examyne themselues, before they presume to eate of that breade, and drynke of that cup: for as the benefite is greate, if wyth a trewly penytent hert and lyuely faith, we receyue that holy Sacramente (for then we spirytually eate of the flesshe of Christ, and drynke his bloude, then we dwell in Christ, and Christ in vs, we be made one wyth Christ, and Christ wyth vs) so is the daunger great if we receyue the same vnworthely, for then we become guilty of the bodye and bloud of Christe our sauyour, we eate and drinke our owne dampnation, not considerynge the lordes bodye. We kindle gods wrath ouer vs, we prouoke hym to plague vs with diuers diseases, and sondry kindes of death. Therfore if any here be a blasphemer, aduouterer or be in malyce or enuye, or in any other greuous cryme (excepte he be trulye sory therfore, and earnestly minded to leaue the same vices, and do truste hym selfe to be reconciled to almyghtye god, and in charitie with all the worlde) let hym bewayle his synnes, and not come to that holy table, least after the takyng of that most blessed bread the deuyll enter into hym, as he did in to Judas, to fyll hym ful of all iniquitie, and bryng hym to destruction, both of body and soule. Judge therfore your selues (brethren) that ye be not Judged of the lorde.

Let youre mindes be without desyre to synne, repent you truly for your synnes past, haue an earnest and lyuely fayth in Christe our sauyour, be in perfecte charitie with all men, so shall ye be meete partakers of those holye misteryes. And aboue all thynges, ye muste geue moste humble and hartie thankes to God the father, the sonne and the holye ghost, for the redemption of the world, by the death and passion of our sauyour Christ, both God and man, who dyd humble hymselfe euen to the death vpon the crosse, for vs miserable synners, which laye in darknes & shadow of death, ẏ he might make vs ẏ children of god & exalte vs to euerlasting life. And to the end that we should alway remember the exceadynge loue of our maister, and onelye sauyour Jesu Christe,

thus

thus dyyng for vs,and the innumerable benefites(which by his precyous bloud shedyng)he hath obtained to vs, he hath lefte in those holye Misteries,as a pledge of hys loue, and a continuall remembraunce of the same his own blessed body,& precious bloud for vs to fede vpon spirytually, to our endles comforte and consolation. To hym therfore w̄ the Father and ỹ holy ghost,let vs geue(as we are most bounden)contynuall thankes,submyttyng our selues wholy to his holy will & pleasure,and studiyng to serue hym in true holynes and ryghteousnes, all the dayes of our lyfe. Amen.

☞ In Cathedrall churches or other places,where there is dayely Communion,it shal be sufficient to read this exhortation aboue writtē,once in a moneth: And in Parisshe churches,vpon the weke dayes it may be left vnsayde. Note

☞ And if vpon ỹ Sonday or holy daye,ỹ people be negligent to come to ỹ Communion. Then shal ỹ priest earnestli exhort his parysshoners to dispose them selues to the receyuing of the holy cōmunion,more diligently,saiyng these or lyke wordes vnto them. Note

DEre frendes,and you especiallye vpon whose soules I haue cure & charge, on next I do entend by goddes grace:to offre to all such as shal be godly disposed: the most comfortable Sacrament of the body & bloud of Christ,to be taken of them,in the remembraunce of his most fruteful and glorious passion:by the which passion we haue obteyned remission of our sinnes,and be made partakers of the kingedome of heauen,where of we be assured and ascerteined yf we come to the sayd Sacrament,with herty repentaunce for our offences,stedfast fayth in goddes mercy,and earnest minde to obey goddes wyll and to offend no more. Wherfore our dutye is,to come to these holy misteries with most herty thankes,to be geuen to almyghty god,for his infinite mercy & benefites geuē and bestowed vpon vs his vnworthy seruauntes,for whom he hath not onely geuen his body to death,and shed hys bloud but also doeth vouchsafe in a Sacrament and Mistery, to geue vs his saide bodye and bloud,to fede vpon spiritually. The which Sacrament beyng so diuine and holy a thyng and so comfortable to them which receyue it worthely,and so daungerouse to them that wyll presume to take the same vnworthely,my duetye is to exhorte you in the meane season,to consider the greatnes of the thynge,and to serche and examyne your owne consciences,and that not lyghtly nor after the maner of dissimulers with god: But as they whych should come to a most godly and heauenly banket,not to come but in the mariage garmente required of god in Scripture,that you may(so muche as lyeth in you) be found worthy to come to such a table. The wayes and meanes therto is.

Fyrste that you be trewlye repentaunte of youre former euyll lyfe

and that you confesse with an vnfayned hert to almyghtye god, youre sinnes and vnkyndnes towardes hys Maiestie committed, eyther by wyll, worde or dede, infirmitie or ignorannce, and that with inward sorow and teares, you bewaile your offences, and require of almyghtye god, mercy and perdon, promising to him (from the botom of your hertes) thamendment of your former lyfe. And emonges all others, I am commaunded of god, especially to moue and exhorte you, to reconcyle your selues to youre neighboures, whome you haue offended, or who hath offended you, putting out of your hertes, all hatred and malice against them, and to be in loue and charitie with all the world: and to forgeue other as you woulde that god shoulde forgeue you. And if anye man haue done wrong to any other: let him make satisfaction and due restitution of all landes and goodes, wrongfully taken away or wythholden, before he come to Goddes borde, or at the least be in full minde and purpose so to do, as soone as he is able, or else let hym not come to this holy table, thinking to deceiue god, who seeth all mennes heartes For neyther the absolution of the priest can any thing auaile them, nor the receiuing of this holy sacrament doth any thing but encrease their dampnation. And if there be any of you, whose conscyence is troubled and greued in any thing, lackyng comforte or councell let hym come to me, or to some other discreate and learned priest, taught in the lawe of god, and confesse and open his synne and grief secretly, that he may receyue suche ghostly counsayle, aduise, and comfort, that his conscience maye be releued, and that of vs (as of the ministers of God, and of the churche) he may receyue comforte and absolution, to the satisfaction of his mind and auoydyng of al scruple and doubtfulnes: requiring such as shalbe satisfyed with a generall confession, not to be offended wyth them that do vse to their further satisfiynge, ỹ auriculer and secrete confession to the priest, nor those also which thinke nedefull or conuenient for the quietnes of their owne consciences particularly to open theyr synnes to the prieste, to be offended with them that are satisfyed wyth their humble confession to God, and the general confession to the churche. But in all thynges, to folow and kepe the rule of charitie, and euery man to be satisfyed with his own conscience, not iudging other mennes mindes or consciences, where as he hath no warrante of Goddes word to the same.

Note ☞ Then shall folowe for the Offertory, one or moo of those Sentences of holy scripture, to be song whiles the people do offer, or els one of them to be said by the minister immedyatly afore the offering

Math. v. Let your light so shine before men, that they may se your good workes, and glorify your father which is in heauen

Math. vi. Lay not vp for your selues treasure vpon the earth, where the rust and moth doth corrupt, and where theues breake through and steale, but lay vp for your selues treasure in heauen, where neyther rust nor moth doth corrupt, & where theues do not breake through nor steale.

Math. vij. Whatsoeuer you woulde, that men shoulde do vnto you, euen so do

you

you vnto them, for this is the law and the Prophetes

Not euery one that saith vnto me, lord, lord, shall enter into the kingdom of heauen, but he ỹ doth the will of my father which is in heauen. *Wath.vij.*

Zache stode fourth and sayd vnto the lord, behold lord, the half of my goodes I geue to the poore, and if I haue done any wrong to anye man I restore foure fold. *Luc.xix.*

Who goeth a warfare at any time, at his owne cost? Who planteth a vineyard, and eateth not the frute therof? Or who fedeth a flocke, and eateth not of the mylke of the flocke *i.Cor.ix.*

If we haue sowen vnto you spirituall thynges, is it a greate matter if we shall reape your worldly thynges *i.Cor.ix.*

Do ye not know, that they which minister about holye thinges, liue of the Sacrifice: they which waite of the alter, are partakers with the alter: euen so hath the lord also ordeined: that they which preache the Gospell, should lyue of the Gospell *i.Cor.x.*

He which soweth litle, shall reape litle, and he that soweth plenteously, shall reap plenteously, let euery man do accordyng as he is disposed in his herte, not grudgyngly, or of necessitie, for god loueth a cherefull geuer. *ij.Cor.ix.*

Let hym ỹ is taught in the worde, minister vnto him that teacheth in all good thynges: be not deceiued, god is not mocked, for whatsoeuer a man soweth, that shall he reap. *Gala.vi.*

Whyle we haue time, let vs do good vnto all men, and specially vnto them, which are of the houshold of fayth *Gala.vi.*

Godlynes is great riches, if a man be content with that he hath, for we brought nothyng into the world, neither may we cary any thynge out *i.Timo.vi.*

Charge them which are rych in this worlde, that they be readye to geue, and glad to distribute, layyng vp in store for them selues a good foundation, against ỹ tyme to come, ỹ they may attaine eternall lyfe. *i.Timo.vi.*

God is not vnrighteous that ye wyll forget youre workes and labour, that procedeth of loue, which loue ye haue shewed for his names sake whiche haue ministred vnto the sainctes, & yet do minister. *Hebre.vi.*

To do good, & to distribute, forget not: for with such Sacrifices god is pleased *Hebre.xiij.*

Who so hath this worldes good, & seeth his brother haue nede & shutteth vp his compassiō from him, how dwelleth ỹ loue of god in hym? *i.Thon.iij.*

Geue almose of thy goodes, & turne neuer thy face frō any poore man and then ỹ face of the lord shall not be turned away from the *Tobi.iiij*

Be mercifull after thy power, if thou hast much geue plenteously if thou hast litle, do thy diligence gladly to geue of that litle, for so gathe rest thou thy selfe a good reward, in the day of necessitie *Tobi.iij*

He that hath pitie vpon the poore, lendeth vnto the lorde: and loke what he layeth out, it shalbe payed hym agayne *Prouer.xix.*

Blessed be the manne that prouydeth for the sicke and neadye, the Lord shal delyuer hym in the tyme of trouble, *Psal.xli.*

Note ☞ Where there be Clerkes they shall syng one, or many of the sentences aboue written accordyng to the length, and shortnes of the tyme: that the people be offeryng.

Note ☞ In the meane tyme, whiles the Clerkes do syng the Offertory, so many as are disposed, shall offer vnto the poore mennes box, euery one according to his habilitie and charitable mynde, and at the offering dayes appointed, euery man & woman shall pay to the Curate, the due and accustomed offeringes

Note ☞ Then so many as shalbe partakers of the holy Communion shall tary styll in the quire, or in some conuenient place, nigh the quire, the men on the one side, and the women on the other side All other that mind not to receyue the sayde holy Communion shall depart out of the quier: except the ministers and Clerkes.

Note ☞ Then shall the minister take so much bread and wine as shal suffice for the persons appointed to receiue the holy Communion, laiyng the breade vpon the Corporas, or else in the paten, or in some other comely thing prepared for that purpose. And putting the wine into the Chalice, or else in some faire or conuenyent cup, prepared for that vse (if thee Chalice will not serue putting therto a litle pure & cleane water, and setting both ỹ bread and wine vpon the alter. Then the priest shall say

The lord be with you.

Answere.

And with thy spirite.

Priest.

Lift vp your hertes.

Answere

We lyft them vp vnto the lord.

Priest.

Let vs geue thankes to our lord god.

Answere.

It is mete and right so to do

The Priest

IT is very mete right and our bounden dutie that we shoulde at all tymes, and in all places, geue thankes to the O lord, holye father, almightie euerlastyng God

Note ☞ Here shall folow the proper preface, accordynge to the time, if there be any specially appoynted, or else immedyatly shall folowe Therfore wyth Angels, &c.

Proper

✠ Proper Prefaces ✠

¶ Upon Chriſtmas daye.

BEcauſe thou didꝺeſt geue Jeſus Chriſt, thyne onelye ſonne to be borne as this day for vs, who by the operation of the holy ghoſt, was made very man, of the ſubſtaunce of the Uirgin Marye hys mother, and ẏ withoute ſpot of ſinne, to make vs cleane from all ſynne Therefore. ꝛc.

¶ Upon Eaſter daye.

BUt chiefly are we bound to praiſe the, for the glorious reſurrectiō of thy ſonne Jeſus Chriſt, our lorde, for he is the very Paſcall Lambe, which was offered for vs, and hath taken away the ſinne of the world, who by his death, hath deſtroyed death, and by his riſing to lyfe agayne, hath reſtored to vs euerlaſting lyfe. Therfore. ꝛc.

¶ Upon the Aſcention daye

THrough thy moſt dere beloued Sonne Jeſus Chriſt our Lord, who after his moſt gloryous reſurrectyon, manyfeſtly appeared to all his diſciples, and in their ſyghte aſcended vp into heauen, to prepare a place for vs, ẏ where he is, thither might we alſo aſcend, & reigne with hym in glorye. Therfore. ꝛc.

¶ Upon Whitſondaye

THrough Jeſus Chriſt our lord, according to whoſe moſt true promiſe the holy ghoſt came downe this day from heauen, with a ſodaine great ſounde, as it had bene a mightye wynde, in the lykenes of fyrye tongues, lyghtyng vpon the Apoſtles, to teache them, and to leade them to all truthe, geuyng them both the gyfte of dyuers languages, and alſo boldenes wyth feruente zeale conſtantlye to preache the Goſpell vnto all nations, wherby we are brought out of darknes and errour, into the clere lyghte and true knowledge of the and of thy ſonne Jeſus Chriſt. Therfore. ꝛc.

¶ Upon the feaſt of the Trinitye.

IT is very mete, ryght and our bounden duty that we ſhould at all tymes, and in all places, geue thankes to the O Lorde almyghtye euerlaſting god, which art one God, one lord not one onely perſon, but three perſons in one ſubſtaunce. For ẏ whych we beleue of the glory of the father, the ſame we beleue of the ſon

some & of ỹ holy ghost, without any difference: or inequalitie, whom the Angels. &c.

☞ After whych preface shall folow immediatly

Therfore wyth Aungels and Archaungels, and wyth all the holye company of heauen, we laude and magnyfie thy glorypouse name, euermore praisyng the, and saiyng.

Holy, holy, holy, Lord God of Hostes, heauen & earth are full of thy glory, Osanna in the higheste. Blessed is he that commeth in the name of the lord. Glory to the O lord in the highest.
This the Clerkes shall also synge

☞ When the Clerkes haue done singyng, then shall the Priest or Deacon, turne him to the people and say.

Let vs pray for the whole state of Christes Church

☞ Then the Priest turnyng him to the Alter, shall saye or synge playnely and distinctly, this praier folowing.

ALmightie and euerliuyng god, whych by thy holye Apostle haste taughte vs to make prayers and supplications, and to geue thankes for all men. We humbly beseche the, most mercifully to receiue these our praiers, which we offer vnto thy diuine Maiestie, besechynge the to inspire continuallye the vnyuersall Churche, with the spirite of truthe, vnitie and concorde. And graunte that all they that do confesse thy holy name, may agree in the truthe of thy holy worde, and liue in vnitie and godly loue. Specially we beseech the to saue and defend thy seruaunte EDWARDE oure kynge, that vnder him we may be godly and quietly gouerned. And graunt vnto his whole Counsaile, and to all that be put in Aucthoritie vnder hym: that they may truelye and indifferently minister iustice to the punisshement of wickednes and vice, and to the maintenaunce of goddes true religion & vertue. Geue grace (O heauenly father) to all Bysshoppes Pastours, and Curates, that they may both by their life and doctrine set fourth thy trew and liuely word, and rightly and duely administer thy holy Sacramentes, and to all thy people geue thy heauenly grace that with meke herte and due reuerence they maye heare and receyue thy holy worde truly seruing the in holynes and ryghteousnes, all the dayes of their lyfe. And we most humblye beseche the of thy goodnes (O lord) to comforte and succoure all them, which in this transytorye lyfe be in trouble, sorowe, nede, syckenes or anye other aduersitie. And especially we commend vnto thy mercifull goodnes, this congregation which is here assembled in thy name to celebrate ỹ cõmemoratiõ of ỹ most glorious death of thy son: & here we do geue vnto ỹ most highe praise & harti thankes, for ỹ wonderful grace & vertu declared in al thy

saínctes, from the beginnyng of the woꝛld. And chiefly in the gloꝛious and moſt bleſſed virgin Mary, mother of thy ſonne Jeſu Chriſte oure Loꝛd and God, and in the holy Patriarkes, Pꝛophetes, Apoſtles and Martyꝛs, whoſe examples (O Loꝛde) and ſtedfaſtnes in thy faith, and keping thy holy commaundementes: graunt vs to folow.

We commend vnto thy mercy (O Loꝛde) all other thy ſeruauntes, which are departed hence from vs, with ꝯ ſigne of faith, & now do reſt in the ſlepe of peace. Graunt vnto them we beſeche the, thy mercy and euerlaſtyng peace, and that at the day of the generall reſurrection, we and all they which be of the miſticall body of thy ſonne, may altogether be ſet on his ryght hand, and heare that his moſt ioyfull voice. Come vnto me O ye that be bleſſed of my father, and poſſeſſe the kingedome which is pꝛepared foꝛ you, from the beginnyng of the woꝛlde: Graunt this O father, foꝛ Jeſus Chꝛyſtes ſake, our onely medyatoure and aduocate.

O God heauenly father, whych of thy tender mercy, dyddeſte geue thyne onely ſonne Jeſu Chriſte, to ſuffer death vpon the croſſe, foꝛ our redemption, who made there (by hys one oblatyon once offered) a full perfect and ſufficiente ſacrifice, oblation, and ſatiſfaction, foꝛ the ſinnes of the whole woꝛld, and dyd inſtitute, and in his holy Goſpel cõmaund vs, to celebꝛate a perpetual memoꝛye, of that his pꝛecious deathe, vntyll his commyng agayne. Heare vs (O merciful father) we beſech the and with thyholy ſpirite & woꝛd, vouchſafe to bleſſe and ſanctifie theſe thy gyftes, and creatures of bꝛead and wyne, that they maye be vnto vs, the bodye and bloude of thy moſte derelye beloued ſonne Jeſus Chriſt. Who in the ſame nyghte that he was betrayed, toke bꝛeade, and when he had bleſſed and geuen thankes, he bꝛake it, & gaue it to hys Diſciples, ſaiynge. Take eate, thys is my bodye whiche is geuen foꝛ you, do this in remembꝛaunce of me. Likewiſe after ſupper he toke the cuppe, and when he had geuen thankes he gaue it to them ſaiyng, dꝛinke ye all of this, foꝛ this is my bloude of the new Teſtamẽt which is ſhed foꝛ you and foꝛ manye, foꝛ remyſſion of ſinnes, do this as oft as you ſhall dꝛinke it in remembꝛauuce of me.

Here the prieſt muſt take the bꝛead into his handes

Here the prieſt ſhall take the cup into his hãdes

☞ Theſe woꝛdes befoꝛe rehearſed, are to be ſaid, turnyng ſtyll to the alter, wythout any eleuatyon, oꝛ ſhewyng the Sacramẽt to the people. Note

Wherefoꝛe O Loꝛde and heauenlye father, accoꝛdinge to the inſtitution of thy derelye beloued ſonne, oure ſauioure Jeſu Chriſte, wee thy humble ſeruauntes do celebꝛate and make here befoꝛe thy diuine Maieſtie, with theſe thy holy gyftes, the memoꝛyall which thy ſonne hath wylled vs to make, hauyng in remembꝛaunce, his bleſſed paſſyon, myghtie reſurrection and gloꝛyous aſcention, rendering vnto the, moſt heartie thankes foꝛ the innumerable benefytes pꝛocured vnto vs, by the ſame intyꝛelye deſirynge thy fatherlye goodnes, mercyfullye too accepte thys oure Sacrifyce of

pꝛaiſe

prayse and thankes geuyng, most humblye beseechynge the, to graunte that by the merites and death of thy sonne Jesus Christ and through fayth in his bloude, we and al thy whole church may obtaine remission of our sinnes. and all other benefites of hys passion. And here we offer and presente vnto the (O Lorde) oure selfe our soules and bodyes, to be a reasonable, holy, and lyuely sacrifice vnto the, humbly beseching the that whosoeuer shall be partakers of this holy Communion, may worthely receyue the moste precious bodye and bloude of thy sonne Jesus Christe, and be fulfylled with thy grace and heauenlye benediction, and made one bodie with thy sonne Jesus Christ, that he may dwel in them and they in hym. And althoughe we bee vnworthy (through our many folde synnes) to offer vnto the anye Sacrifyce, yet we beseche the to accepte thys our bounden dutye and seruyce, and commaunde these our prayers & supplications, by ỹ ministery of thy holy Angels to be brought vp into thy holy Tabernacle before the syght of thy diuyne maiestie, not waiyng our merytes: but pardonyng our offences through Christ our Lord, by whome and wyth whome, in the vnitie of the holy ghost all honoure and glory, be vnto the, O father almightie worlde without end. Amen.

Let vs praye.

AS our sauiour Christ hath commaunded and taught vs we are bolde to say. Our father which art in heauen, halowed be thy name. Thy kingdom come. Thy wil be done in earth as it is in heauen. Geue vs thys daye, our daily breade. And forgeue vs our trespaces, as we forgeue them that trespas against vs And leade vs not into temptation

The answere

But delyuer vs from euill

☞ Then shall the priest saye

The peace of the lord be alwaie with you

The Clerkes

And with thy spirite

The Priest

CHrist our Paschall lambe is offered vp for vs once for all, whē hee bare our sinnes on his body vpon the crosse, for he is the very Lambe of God, that taketh awaye the synnes of the worlde: wherefore let vs kepe a ioiful and holy feast with the Lorde.

Note ☞ Here the priest shall returne hym towardes those that come to the holy Communion, and shall saye

YOu that do truly and earnestlye repente you of your synnes to almyghtye God, and be in loue and charytye wyth youre neyghbours, and intende to leade a newe lyfe, folowynge the commaundementes of god and walkyng from henceforth in hys holy wayes, draw nere and take this holy sacrament, to your comfort, make your humble confession to almyghtye God, and to his holye churche here gathered together in hys name, mekelye kneelyng vpon youre knees.

☞ Then shall this generall confessyon be made in the name of all those that are minded to receiue the holy Communion, eyther by one of them, or els by one of the ministers, or by the priest hym selfe all kneelyng humbly vpon their knees Note

ALmyghtie God, father of our Lord Jesus Christ, maker of all thynges, iudge of all menne, we knowledge and bewayle our manyfold sinnes and wickednes, which we from time to time, most greuously haue committed by thought, word and dede, agaynst thy diuine maiestie, prouokyng most iustlye thy wrathe and indignation against vs, we do earnestly repent and be hertely sory for these our misdoinges, ỹ remembraunce of thē is greuous vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercye vpon vs, most mercifull father, for thy sonne our Lord Jesus Christes sake, forgeue vs al that is past, and graunt that we may euer here after serue and please the, in newnes of lyfe, to the honour and glorye of thy name, through Jesus Christ our lord

☞ Then shall the priest stand vp and turnyng hym selfe to the people: saye thus

ALmyghtie god our heauenly father, who of his great mercy hath promised forgeuenes of synnes to all them, which wyth herty repentaunce and true faith, turne vnto hym: haue mercy vpon you, pardon and delyuer you from all youre synnes confyrme and strength you in al goodnes, and bring you to euerlasting lyfe, thorow Jesus Christ our lord. Amen.

☞ Then shall the priest also say.

Here what comfortable wordes our sauyour Christ saith, to all that truly turne to hym.

Come vnto me all that trauayle and be heauye laden, and I shall refresshe you. So god loued the world, that he gaue his onely begotten sonne, to the ende that all that beleue in hym, shoulde not perisshe but haue lyfe euerlastyng.

☞ Heare also what sainte Paule sayth.

This is a trew sayng, and worthy of all men to be receiued that Jesus Christ came into this world to haue sinners Note

☞ Heare also what sainte Jhon sayeth.

If any man sin, we haue an aduocate wyth the father, Jesus Christ the righteous, and he is the propiciation for our sinnes.

☞ Then shall the priest turnyng him to gods boꝛd, knele doune
Note and saye in the name of all them that shall receyue the Communion, this prayer folowyng.

WE do notte presume to come to thys thy table (O mercyfull Lord) trustyng in our owne righteousnes, but in thy manifold and great mercies: we be not worthy so much as to gather vp the crommes vnder thy table, but thou art the same lord whose propertie is alwayes to haue mercy: Graunte vs therefoꝛe (gracyous lord) so to eate the flesshe of thy dere sonne Jesu Chꝛist, and to dꝛynke his bloude in these holy misteries, that we may continuallye dwell in hym, and he in vs, that our synfull bodies may be made cleane by his body, and our soules washed thꝛough his most pꝛecious bloude Amen.

Note ☞ Then shall the prieste fyꝛste receyue the Communion in both kyndes him selfe, and next delyuer it to other Ministers, if anye be there present (that they may be ready to helpe the chief Minister) and after to the people.

Note ☞ And when he deliuereth the Sacrament of the body of Chꝛist he shall say to euery one these woꝛdes.

The body of our lord Jesus Chꝛist whiche was geuen foꝛ the preserue thy bodye and soule vnto euerlastyng lyfe.

Note ☞ And the minister delyuering the Sacramente of the bloud, & geuyng euery one to dꝛynke once, and no moꝛe, shall say.

The bloud of our Lord Jesus Chꝛiste whiche was shed foꝛ the, preserue thy body and soule vnto euerlastyng lyfe

Note ☞ If there be a Deacon oꝛ other pꝛiest, then shal he folow with ỹ Chalice, and as the pꝛiest ministreth the Sacramente of the bodye, so shall he (foꝛ moꝛe expedition) minister the Sacrament of thee bloude, in foꝛme befoꝛe wꝛitten

In the Communion tyme the Clerkes shall synge

ti. O lambe of god that takest awaye the synnes of the woꝛlde: haue mercy vpon vs

O lambe of god that takest away the sinnes of the woꝛlde: Graunte vs the peace

Note Begynning so sone as the pꝛiest doth receyue the holye Communion, and when the Communion is ended, then shall the Clerkes syng the post Communion.

Note Seutences of holy scripture, to be sayd oꝛ song euery day one, after the holy Communion, called the post Communion.

If anye man wyll folowe me, let hym foꝛsake hym selfe and take vp hys crosse, and folow me

Whosoe-

Whosoeuer shall endure vnto thende, he shall be saued.

Praysed be the lord god of Israel, for he hath vysited and redemed his people, therfore let vs serue him all the dayes of our lyfe in holines and ryghteousenes accepted before hym. Luc.i.

Happy are those seruauntes, whom the lorde (when he cõmeth) shall fynd wakynge. Luc.xij.

Be ye ready, for the sonne of manne wyll come at an houre when ye thynke not Luc.xij.

The seruaunte that knoweth his maisters wyll and hath not prepared him selfe, neyther hath done accordyng to his wyll, shall be beaten with many stripes Luc.xij.

The houre commeth and nowe it is, when trew worshyppers shall worship the father in spirite and truth Ihon.iiij.

Beholde thou art made hole, synne no more, leste anye worse thynge happen vnto the Ihon.v.

If ye shall continew in my word, then are ye my bery disciples, and ye shall know the truth and the truth shall make you fre Ihon.viij.

Whyle ye haue lyghte, beleue on the lyght that ye maye be the chyldren of lyght Ihon.xij.

He that hath my commaundementes and kepeth them, the same is he that loueth me Ihon.xiiij.

If any man loue me, he wyll kepe my word, and my father wyll loue hym, and we wyll come vnto hym and dwell with him Ihon.xiij.

If ye shall byde in me, and my word shall abyde in you, yee shall aske what ye wyll, and it shall be done to you Ihon.xv.

Herein is my father glorifyed, that ye beare much frute, and becom my disciples Ihon.xv.

This is my commaundemente, that you loue together as I haue loued you Ihon.xv.

If god be on our syde, who can be agaynst vs, whiche dyd not spare his owne sonne, but gaue him for vs all aomR.viij.

Who shall lay any thinge to the charge of goddes chosen: it is god ỹ iustifyeth, who is he that can condempne Roma.viij.

The nyght is passed, and the day is at hande, let vs therfore caste away the dedes of darknes, and put on the armour of lyght Roma.xiij.

Christe Jesus is made of god, vntoo vs wisedome and ryghteousnes, and sanctifyng, and redemption that (according as it is written) he which reioyseth should reioyce in the lord. i.Cor.i.

Knowe ye not that ye are the temple of God, and that the spirite of God dwellethe in you: if anye man defile the temple of God, him shall God destroy. i,Cor,iij.

ye are derely bought, therfore glorify god in youre bodyes, and in your spirites, for they belong to god. i,Cor,vi.

Be you folowers of god, as dere children, and walke in loue, euen as Christ loued vs, and gaue him selfe for vs, an offeryng and a Sacrifice of a swete sauour to god. Ephe,v.

Note ☞ Then the prieste shall geue thankes to god, in ỹ name of al them that haue communycated, turnynge hym fyrste to the people and sayynge.

The lord be wyth you.

The answere

And with thy spirite.

The priest.

Let vs praye.

ALmightye and euerliuyng god, we most hertely thanke the for that thou hast vouchsafed to feade vs in these holy misteries with the spirituall foode of the most precious body and bloud of thy sonne our sauiour Jesus Christ, and hast assured vs (duly receiuing ỹ same) of thy fauour & goodnes toward vs: & ỹ we be very membres incorporate in thy Mistical bodye, which is the blessed companye of all faythfull people, and heires throughe hope of thy euerlastyng kingdome, by the merites of the moste precious death and passion, of thy dere sonne. We therfore most humbly beseche the, O heauenly father, so to assyste vs with thy grace, that we maye continue in ỹ holy felowshyp, and do all such good workes, as thou hast prepared for vs to walke in. Through Jesus Christ our lorde, to whome with thee and the holy ghost, be all honoure and glory, world without end

Note ☞ Then the priest turning him to the people, shall let them depart with this blessyng

The peace of god (whych passeth all vnderstandyng) kepe your hertes and myndes in the knowledge and loue of god, and of his sonne Jesus Christ our lord. And the blessyng of god almyghtye, the father, the son, and the holy ghost, be emonges you, and remaine with you alway.

Then the people shall answere

Amen.

Note ☞ Where there are no clerkes, the priest shall saye all thinges appointed here for them to sing

Note ☞ When the holy Communion is celebrate on the worke day, or in priuate houses. Then maye be omitted. Gloria in excelsis, the Crede, the Homily, and the exhortation, beginning

Derely beloued, &c.

Note ☞ Collectes to be sayd after the Offertory, when there is no Communion, euery sache day one,

ASyst vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruauntes, toward the attainmēt of euerlastyng saluation, that emong all the chaunges and chaunces of this mortall lyfe, they may euer be defended by thy moste gracyous and ready helpe: thrughe Christ our lord. Amen.

ALmyghtie Lord and euerliuyng god, vouchsafe, we beseche the to direct, sainctifye and gouerne both our hertes and bodyes, in the wayes of thy lawes, and in the workes of thy commaundementes, that through thy most mighty protection, both here and euer we may be preserued in body and soule: Through our lord & sauyoure Jesus Christe. Amen.

GRaunte we beseche the almyghtye God, that the wordes whiche we haue heard this daye with our outward eares, may through thy grace, be so grafted inwardly in our heartes that they maye bryngе fourth in vs, the frute of good lyuing, to the honoure and praise of thy name: thorow Jesu Christe our lorde. Amen.

PReuent vs, O lord, in all our doinges, with thy most gracious fauour, and further vs with thy continuall help, that in all our workes, begon continued & ended in ỹ: we may glorify thy holy name and fynally by thy mercy, obtayne euerlastyng lyfe. Through. &c.

ALmighty god, the fountayne of all wisedome, whiche knowest our necessities before we aske, and our ignorаunce in asking, we beseech the to haue compassion vpon oure infirmytyes and those thynges which for our vnworthynes we dare not, and for our blindnes we can not aske, vouchesafe to geue vs, for the worthynes of thy sonne Jesus Christ our lord Amen.

ALmightye god, which hast promysed to heare the petitions of thē that aske in thy sonnes name, we beseche the mercyfully to incline thyne eares to vs that haue made now our prayers and supplications vnto the, and graunt that those thinges which we haue faithfully asked, accordynge to thy wyll, maye effectuallye be obteyned to the relyef of our necessitie, and to the setting fourth of thy glory: Through Jesus Christ our lorde.

For rayne

O God heauenly father, which by thy sonne Jesu Christe, hast promysed to all them that seke thy kingdome: and the righteousnes thereof, al thynges necessary to the bodely sustenaunce: send vs (we beseech the) in this our necessitie such moderate raine and showers that we may receyue the frutes of the earth: to our comfort and to thy honor, through Jesus Christ our lorde

For fayre wether.

O Lord god, which for the synne of man dyddeste once drowne all the worlde, excepte eyghte personnes, and afterwarde of thy great mercy, diddest promise neuer to destroye it so agayne: we humbly beseche the, that althoughe we for our iniquities, haue worthely deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs such wether whereby we maye receyue the frutes of the earth in due season, & learne both by thy punishmēt to amend our liues, & by ỹ graunting of our petition, to geue the praise and glorye: through Jesu Christ our lorde. Amen

Note ☞ Upon wednesdaies and frydaies the Englysshe Letany shalbe sayd or song in all places after such forme as is appoynted by the kynges maiesties iniunctions, Or as is, or shall be otherwise appointed by his highnes: and though there be none to communicate, with the priest, yet these daies (after the Letany ended) the prieste shall put vpon hym a playne Albe or surplesse, wyth a cope, and say all thinges at the alter (appointed to be sayd at the celebratyon of the Lordes supper) vnt yll after the Offertorye And then shall adde one or twoo of the Collectes afore wrytten as occasion shall serue by his discretion. And then turnyng him to the people, shall let them depart, with the accustomed blessing

Note ☞ And the same order shalbe vsed all other dayes, whensoeer the people be customably assembled to praye in the Church, and none disposed to communicat with the priest.

Note ☞ Likewyse in Chapels annexed, & all other places, there shalbe no celebration of the lordes supper, except there be some to communicate with the prieste. And in suche chapels annexed where ỹ people hath not bene accustomed to pay any holy bread, there they must eyther make some charitable prouisiō for the bearing of the charges of the Communion, or else (for receyuinge of the same) resorte to theyr parisshe Churche.

Note ☞ For auoyding of all matters & occasion of dissention, it is mete that the breade prepared for the Communion, be made thorow out this realme, after one sort & fashion, that is to say, vnleauened and rounde, as it was afore, but without anye maner of prynte and somethynge more larger and thycker then it was, so that it may be aptly deuided in dyuers pieces, and euery one shalbe deuyded in two pieces at the least, or more, by the discretion of the ministers, and so distributed. And men must not thinke lesse to be receyued in part, then in ỹ whole, but in eche of them the whole body of our sauyour Jesu Christ.

Note ☞ And for so muche as the pastours and Curates within thys Realme, shall continuallye fynde at theyr costes and charges in

theyr

theyr cures sufficiente breade and wyne for the holye Communion (as oft as the parishioners shalbe disposed for their spiritu all comforte to receiue the same) it is therfore ordered, that in re compence of suche costes and charges, the Parishioners of euery parishe shall offer euery sonday, at the tyme of the Offertorye, the iuste valoure and pryce of the holy lofe (with all such mo ney and other thynges, as were wonte to be offered wyth the same (to the vse of their Pastors and Curates, and that in such order and course, as they were wont to fynde and paye the sayd holye lofe.

Note

☞ Also that ỹ receiuing of ỹ sacrament of ỹ blessed body & bloude of Christ, may be moste agreable to ỹ institutiõ therof, & to ỹ vsage of ỹ primatiue church: In cathedral & Collegiate churches ther shal alwaies some communicate wt ỹ priest ỹ ministreth, & ỹ ỹ same may be also obserued euery where abrode in ỹ countrey Some one at the least, of that house in euery paryshe, to whom by course after the ordynaunce herein made, it apperteynethe to offer for the charges of the Communiõ, or some other whome they shall proupde to offer for them, shall receyue the holy Com munion with the priest, the which maye be the better done for ỹ they know before, whẽ their course commeth, and may therfore dyspose theym selues to the worthy receyuynge of the Sacra mente. And wyth him or them who doth so offer the charges of the Communion: all other who be thẽ godly dysposed therunto shall lykewyse receyue the Communion. And by thys meanes the minister hauynge alwayes some to communycate with him may accordyngly solempnise so hyghe and holy misteries, with all the suffrages and due order appoynted for the same. And the priest on the weke day, shall forbeare to celebrate the Com munion, excepte he haue some that will commnnicate with hym

Note

☞ Furthermore, euery manne and woman to be bounde to heare and be at the dyuyne seruyce, in the Paryshe church where they be resident and ther wyth deuout prayer or godlye seylence and meditatyon, to occupye them selues. There to paye theyr duetyes, to commu nycate once in the yeare at the leaste, and there to re ceyue and take all other Sacramentes and rytes in thys boke appoynted.

And whosoeuer willyngly vpon no iust cause, doth absent themselues, or doth vngodly in the Parisshe church occupye themselues, vpō proofe therof, by the Ecclesiastical lawes of the Realme tobe excommunicate, or suffer other punishment, as shall to the Ecclesiasticall iudge (accordyng to hys discreation) seme conuenyente.

And although it be redde in auncient writers that the people manye yeares paste, receyued at the priestes handes, the Sacramente of the bodye of Chryste in theyr owne handes and no commaundement of Chryst to the contrary, yet forasmuch as they many tymes conueyghed ỳ same secretely away: kepte it with them and diuerslye abused it to superstition and wickednes, lest any such thinge herafter should be atempted and that an vniformitye myghte be vsed, throughoute the whole Realme, it is thought conuenyente the people commonly to receyue the Sacramente of Chrystes bodye in theyr mouthes at ỳ Prystes hande.

The Letany and suffrages.



GOD the father of heauen, haue mercye vpon vs miserable synners.

☞ O god the father of heauen, haue mercy vpon vs miserable sinners.

O God the sonne redemer of the woꝛld: haue mercy vpon vs miserable synners.

☞ O God the sonne redemer of ỹ woꝛld: haue mercy vpon vs miserable sinners

O God the holy ghost procedinge from the father and the sonne haue mercy vpon vs miserable sinners

☞ O God the holy ghoste proceding from the father and the son, haue mercy vpon vs miserable sinners

O holy blessed and gloꝛyous trinitie, thꝛee persons and one god, haue mercy vpon vs miserable sinners

☞ O holy blessed and gloꝛyous trinitie, thꝛe persons and one god haue mercy vpon vs miserable sinners

Remembꝛe not loꝛde our offences noꝛ the offences of our foꝛefathers neither take thou vengeaunce of our sinnes, spare vs good loꝛd, spare thy people whome thou hast redemed with thy moste pꝛecious bloud and be not angry with vs foꝛ euer

Spare vs good loꝛde

From all euill and mischiefe, from sinne, from the craftes and assaultes of the deuyll, from thy wꝛath, and from euerlasting dampnation

Good loꝛd delyuer vs

From blindnes of hert, from pride, vainglory, and hypocrisy, from enuy hatred and malice, and all vncharitablenes

Good loꝛde delyuer vs

From foꝛnication, and all other deadly synne, and from all the deceites of the woꝛld, the flesche and the deuyll

Good loꝛd delyuer vs

From lightnyng and tempest, from plague, pestilence and famine, from battayle and murther, and from sodayne death

Good loꝛd delyuer vs

From all sedition and pꝛiuye conspiracie, from the tyranny of the Bysshop of Rome, and all his detestable enoꝛmities, from all false doctrine and heresy, from hardnes of hert, and contempte of thy woꝛd and commaundemente

Good loꝛd delyuer vs

By the mistery of thy holy incarnation, by thy holy Natiuitie and circumcision, by thy Baptisme, fastinge and temptation

Good loꝛd deliuer vs

By thine agonye and bloudye sweate, by thy crosse and passion, by thy pꝛecyous death and buryall, by thy gloꝛyous resurrection and ascention, by the commung of the holy ghost

Good loꝛd deliuer vs

In

In all time of our tribulation, in all tyme of our wealth, in the houre of death in the day of iudgemente.

Good lorde deliuer vs.

We sinners do beseche the to heare vs (O lorde god) and that it maye please the to rule and gouerne thy holy churche vniuersall in the right waye.

We beseche the to heare vs good lorde.

That it may please the to kepe Edward the. vi. thy seruaunt our king and gouernoure.

We beseche the to heare vs good lorde

That it may please the to rule his herte in thy faythe, feare and loue, ꝙ he may alwayes haue affiaunce in the, and euer seke thy honoure and glorye.

We beseche the to heare vs good lorde

That it may please the to be his defender and keper geuyng hym the victory ouer all his enemyes

We beseche the to heare vs good lorde.

That it may please the to illuminate all Bisshoppes pastours and ministers of the churche, with trew knowledge and vnderstandinge of thy word, ⁊ that both by their preaching and liuing, they may set it fourth and shew it accordingly.

We beseche the to heare vs good lorde

That it may please the to endue the lordes of the counsayle, and all the nobilitie, with grace wisedom and vnderstanding.

We beseche the to heare vs good lorde

That it maye please the to blesse and kepe the maiystrates, geuynge them grace to execute iustice, and to maintaine truth

We beseche the to heare vs good lorde

That it may please the to blesse and kepe all thy people.

We beseche the to heare vs good lorde

That it may please ꝙ to geue to all nations, vnitie peace and concord.

We beseche the to heare vs good lorde.

That it may please the to geue vs an hearte to loue and dreade the, and diligently to lyue after thy commaundementes.

We beseche the to heare vs good lorde

That it may please ꝙ to geue all thy people encreace of grace to heare mekelye thy worde, and to receyue it with pure affection, and to bring fourth the fruictes of the spirite

We beseche the to heare vs good lorde

That it may please the to bring into the waye of truth, all such as haue erred and are deceyued

We beseche the to heare vs good lorde

That

That it may please the to strengthen such as do stand, and to comforte and helpe the weake herted, and to rayse vp them that fall: and finally to beate downe Sathan vnder our feete.

We beseche the to heare vs good lorde.

That it may please the to succour, help and comfort all that be in daunger, necessitie and tribulation.

We beseche the to heare vs good lord

That it may please thee to preserue all that trauayle by land or by water, all women labouryng of chyld, all sycke persons, and yong chyldren and to shew thy pitie vpon all prisoners and captiues.

We beseche the to heare vs good lord

That it may please the to defende and prouyde for the fatherles chyldren and widowes, and all that be desolate and oppressed

We beseche the to heare vs good lord

That it may please the to haue mercy vpon all men

We beseche the to heare vs good lord

That it may please the to forgeue our enemies, persecuters, and slaunderers, and to turne their hertes

We beseche the to heare vs good lord

That it may please the to geue and preserue to our vse the kyndly frutes of the earth, so as in due time we may enioy them

We beseche the to heare vs good lord

That it maye please the to geue vs true repentaunce, to forgeue vs all oure sinnes, negligences & ignoraunces, and to endue vs with ỹ grace of thy holy spirite, to amend our lyues according to thy holy word

We beseche the to heare vs good lord

Sonne of God: we beseche the to heare vs

℣ Sonne of God: we beseche the to heare vs

O lambe of God, that takest away the sinnes of the world

℣ Graunt vs thy peace

O lambe of God: that takest away the sinnes of the world

℣ Haue mercy vpon vs

O Christ heare vs

℣ O Christ heare vs

Lord haue mercy vpon vs

℣ Lord haue mercy vpon vs

Christ haue mercy vpon vs

Christ haue mercy vpon vs

Lorde

Lord haue mercy vpon vs.

℣ Lord haue mercy vpon vs.

Our father which art in heauen *With the reſidue of the Pater Noſter*

And leade vs not into temptation.

℣ But delyuer vs from euyll.

The verſicle.

O lord, deale not with vs after our ſinnes.

The aunſwere.

Neyther reward vs after our iniquities.

Let vs pray.

O God mercifull father, that diſpyſeſt not the ſighyng of a contrite hert nor the deſire of ſuche as be ſorowfull, mercifully aſſiſte our prayers, that we make before the, in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: and graciouſly hear vs, that thoſe euyls, which the craft and ſubtiltie of ỹ deuill, or man worketh againſt vs: be brought to naught, and by the prouydence of thy goodnes, they may be diſperſed, that we thy ſeruauntes, being hurt by no perſecutyons, may euermore geue thankes vnto the, in thy holy church, thorow Jeſu Chriſt our lorde.

O Lord aryſe, helpe vs and delyuer vs for thy names ſake.

O god we haue heard with our eares, and oure fathers haue declared vnto vs the noble workes that thou dideſte in theyr dayes, & in the old tyme before them.

O Lord aryſe, helpe vs, and delyuer vs for thy honor.

Glorye be to the father, the ſonne, and to the holye ghoſte, as it was in the begynning, is now, and euer ſhalbe, world without ende.

From our enemyes defende vs O Chriſt.

℣ Gracyoully loke vpon our afflictions

Pityfully behold the ſorowes of our hert

℣ Mercifully forgeue the ſinnes of the people

Fauourably with mercy heare our prayers

℣ O ſonne of Dauid haue mercy vpon vs

Both now and euer vouchſafe, to heare vs Chriſt

Gracy=

Graciously heare vs O Christ.

℟ Graciously heare vs O Lord Christ.

The Versicle.

O lord let thy mercye be shewed vpon vs.

The answere.

As we do put our trust in the.

Let vs praye.

WE humbly beseche the, O father, mercifully to loke vpon our infyrmities, and for the glory of thy names sake, turne from vs all those euyls that we most righteously haue deserued, and graunt that in all our troubles, we may put our whole trust and confidence in thy mercye and euermore serue the in pureness of liuyng to thy honour and glory: through our onlye medyatour and aduocate, Jesus Christ our lorde. Amen.

ALmyghtie God whyche hast geuen vs grace at thys tyme with one accorde, to make our commune supplications vnto the, and doest promyse, that when twoo or three be gathered in thy name, thou wylte graunte theyre requestes: fulfyll now, O Lorde, the desyres and petitions of thy seruauntes, as maye be moste expedyente for them grauntyng vs in thys worlde, knowledge of thy truthe, and in the worlde to come lyfe euerlastynge.

Amen.

(.*.)

✠ Of the administration ✠

of publicke Baptisme to be vsed in the Church.

IT appeareth by auncyent wryters, that the Sacramente of Baptisme in the old tyme was not commonlye ministred but at twoo tymes in the yeare, at Easter and at whitsontyde, at which time it was openlye ministred in the presence of all the congregatiō. Which custom (now being groune out of vse) although it can not for many cōsiderations be wel restored again, yet it is thought good to folow the same as nere as conueniently may be. Wherfore the people are to be admonished, that it is most conuenyent that baptisme shoulde not be ministred but vpon Sondayes, and other holye dayes. when the most nombre of people may come together. As well for that the congregation there present, may testify the receiuyng of them that be newlye baptised, into the nomber of Christes Churche, as also because in ỹ baptisme of Infantes, euery man present may be put in remembraunce of his own profession made to god in hys baptisme. For which cause also it is expedyente that baptisme be ministred in ỹ English tongue. Neuertheles (if necessitie so require) childrē ought at all times to be baptised either at ỹ churche, or els at home.

(.*.)

When

✠ Publike Baptisme. ✠

☞ When there are chyldren to be baptised vpon the sonday, or holy day, the parentes shall geue knowledge ouer nyght, or in the morning, afore the beginnyng of Mattins to the Curate And then the Godfathers Godmothers and people, wyth the chyldren must be readye at the Church dore, eyther immedyatly afore the last Canticle at Mattins, or els immedyatlye afore the last Canticle at Euensong, as the Curate, by his discretyon shall appoynte. And then standynge there the prieste shall aske whether the chyldren be baptised or no. If they answere. No. Then shall the priest say thus. Note

DEerely beloued, forasmuche as all men be conceyued and borne in synne, and that no man borne in synne, can enter into the kyngedom of God (except he be regenerate, and borne a new of water and the holy ghost) I beseech you to call vpon God the father, through our Lord Jesus Christ, that of hys bounteous mercy he wyll graunte to these chyldren that thinge, which by nature they can not haue, that is to say, they may be Baptised with the holy ghost, and receyued into Christes holy church, and be made liuely members of the same.

Then the priest shall say.

Let vs praye.

ALmyghty and euerlastyng God, whyche of thy iustyce dyddest destroye by fludds of water, the whole world for sinne, excepte. viii. persons, whome of thy mercye (the same tyme) thou didest saue in the Arke. And when thou diddest drowne in the read sea wycked kynge Pharao wyth all his armye, yet (at the same tyme) thou diddeste leade thy people, the chyldren of Israel safelye through the myddes therof: wherby thou diddeste figure the washing of thy holye Baptisme: And by the Baptisme of thy welbeloued sonne Jesus Christe, thou diddest Sanctifye the flud Jordan, and all other waters to thys misticall washynge aways of sinne. We beseche the (for thy infinite mercies) ẏ thou wilt mercifully loke vpō these chyldren, and sanctifye them with thy holy ghost, that by this holsome lauer of regeneratiō, whatsoeuer syn is in them, may be washed cleane awaye, that they beynge delyuered from thy wrath, may be receyued into tharke of Christes church, and so saued from perishing, and beyng feruent in spirite, stedfast in fayth, ioyfull through hope, rooted in charitie, may euer serue the. And finally attayne to euerlasting lyfe: with all thy holy and chosen people. Thys graunt vs we beseche the for Jesus Christes sake our Lord. Amen.

Note ☞ Here shal the priest aske what shal be the name of the child and when the god fathers and godmothers haue told the name then shall he make a crosse vpon the Childes forehead and brest saiyng.

¶ N. Receyue the sygne of the holy Crosse, both in thy forehead and in thy brest, in token that thou shalt not be ashamed to confesse thy faith in Christ crucifyed, and manfully to fyghte vnder his banner agaynste synne, the worlde and the deuyll, and to continue his faythfull souldier and seruaunte, vnto thy liues ende. Amen.

Note ☞ And this he shall do and saye to as many childzen as be present to be Baptised one after an other.

Let vs pray.

ALmyghtie and immortall God, the ayde of all that nede, the helper of al that fle to the for succour, the life of them that beleue, and the resurrection of the deade: we call vpon the for these infantes, that they commynge to thy holye Baptisme, maye receyue remission of their sinnes, by spirituall regeneration. Receyue them (O Lord) as thou hast promised by thy welbeloued sonne, saiyng. Aske and you shall haue: seke and you shall fynd: knocke, and it shalbe opened vnto you. So geue now vnto vs that aske. Let vs that seke, fynd: open thy gate vnto vs that knocke, that these infantes may enioy the euerlastyng benediction of thy heauenly washyng, and may come to the eternall kyngdome, which thou haste promysed by Christe our Lorde. Amen.

Note ☞ Then let the priest lokyng vpon the childzen, saye.

I Commaunde the, vncleane spirite, in the name of the father, of the sonne, and of the holye ghost, that thou come oute, and depart from these infantes whome our Lord Jesus Christe hath vouchsaued, to call to his holy baptisme, to be made members of hys body and of hys holy congregation. Therfore thou cursed spirite, remember thy sentence, remember thy iudgemente, remember the daye to be at hande, wherein thou shalt burne in fyre euerlastynge, prepared for the and thy Aungels. And presume not hereafter to exercise anye tyrannye towarde these infantes, whome Christe hath boughte wyth hys precyous bloude, and by this hys holye Baptisme calieth to be of hys flocke.

☞ Then shall the priest say

The lord be wyth you

☞ The people

And with thy spirite

The

The Minister.

There now the Gospell written by Saincte Marke.

AT a certayne tyme they brought chyldren vnto Christe that he should touche them, and his disciples rebuked those that broughte them. But when Jesus sawe it, he was displeased and sayde vnto theym: Suffer lytle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kingedome of god Verely I say vnto you, whosoeuer doth not receyue the kyngdome of god as a lytle chyld he shall not entre therin. And when he had taken them vp in his armes, he put his handes vpon them and blessed them. *Mar.x.*

☞ After the Gospel is red: the minister shall make this briefe exhortation vpon the wordes of the Gospell. *Note*



Frendes, ye heare in thys gospel the wordes of our sauiour Christ, that he commaunded the chyldren to be brought vnto hym, how he blamed those that woulde haue kepte them from hym, how he exhorted all men to folowe theyr innocency: ye perceiue howe by his outward gesture and dede, he declared his good wyll toward them. For he embraced them in his armes, he layed his handes vpon them, and blessed them, doubt ye not therfore, but earnestlye beleue, that he wyll likewyse fauourablye receyue these presente infantes: that he wyll embrace them, wyth the armes of his mercye, that he wyll geue vnto them the blessinge of eternall life, and make them partakers of hys euerlastynge kynged ome. Wherefore, we beyng thus perswaded of the good will of oure heauenly father, toward these infantes, declared by hys sonne Jesus Christ. And nothing doubtyng but that he fauourably alloweth this charitable worke of ours, in bringyng these children to his holy baptisme: let vs faithfullye and deuoutlye geue thankes vnto hym. And saye the praier whiche the lorde hym selfe taughte, and in declaration of oure faythe, let vs also recyte the articles conteyned in our Crede.

☞ Here the minister with the Godfathers Godmothers and people presente, shall say.

Our father whyche arte in heauen, halowed be thy name.

☞ And then shall say openly.

I beleue in God the father almyghtye. &c.

☞ The priest shall adde also thys prayer.

ALmyghty and euerlasting god, heauenly father, we geue the humble thankes, that thou hast vouchsafed to call vs to knowledge of

thy grace and faith in the: Increase and confyrme this faith in vs euer more: Geue thy holye spirite to these infantes, that they may be borne againe, and be made heires of euerlasting saluation, through our lord Jesus Christ, who lyueth and reigneth wyth the and the holye spirite, now and for euer. Amen.

Note ☞ Then let the priest take one of ỹ children by the right hande thother being brought after him, and commyng into the church toward the fonte, say.

THe lord vouchsafe to receiue you into his holy housholde and too kepe and gouerne you alway in ỹ same, that you may haue euerlastyng lyfe. Amen.

☞ Then standing at the font the priest shall speake to the Godfathers and Godmothers, on this wise.

WElbeloued frendes ye haue brought these children here to be Baptised, ye haue prayed that our lorde Jesus Christe would vouchsafe to receiue them, to lay hys handes vpon them, to blesse thē, to release them of their synnes, to geue them the kingdome of heauen, and euerlastyng lyfe, ye haue heard also that our lorde Jesus Christ hath promysed in hys Gospell, to graunte all these thinges that ye haue praied for, which promise he for his part will most surely kepe & perfourme. Wherfore after this promise made by Christ, these infantes must also faithfully for theyr parte, promise by you, that be their suerties, that they wyll forsake the deuyll and all his workes, and constantly beleue Gods holy word, and obedyently kepe his commaundementes.

Note ☞ Then shal ỹ priest demaund of the child (whych shalbe firste baptised) these questions folowing, firste namynge the childe, and saynge.

N. Doest thou forsake the deuyll and all his workes?

Answere.

I forsake them.

Minister.

Doest thou forsake the vayne pompe, and glory of the worlde, with all the coueteous desires of the same?

Answere.

I forsake them.

Minister.

Doest thou forsake the carnall desires of the flesche, so that thou wylte not folowe, nor be led by them?

Answere.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtye, maker of heauen and earthe?

Answere.

I beleue.

Minister.

Doest thou beleue in Jesus Christe his onely begotten sonne our lord and that he was conceyued by the holy ghost, borne of the virgin Mary, that he suffered vnder Poncius pilate, was crucified, dead and buried, that he wente downe into hell, and also dyd rise againe the thirde day: that he ascended into heauen, and sitteth on the right hand of god the father almyghty: And from thence shall come againe at the ende of the world, to iudge the quicke and the deade.

Doest thou beleue thus?

Answere.

I beleue.

Minister

Doest thou beleue in ỹ holy ghost, the holy Catholike church, the communion of Sainctes, remission of sinnes, resurrectiõ of the flesshe, and euerlastyng life, after death.

Answere.

I beleue.

Minister

What doest thou desyre?

Answere

Baptisme.

Minister

Wylt thou be Baptized?

Answere

I wyll.

☞ Then the priest shall take the chyld in hys handes and aske the name: And naming the child, shal dippe it in the water thryse Fyrst dipping the right syde: Seconde the left side: The thyrde time dipping ỹ face toward the font: So it be discretly & warely done, saiyng Note

N. I baptise the in the name of the father, and of the sonne, and of the holy ghost. Amen.

And if the chyld be weake it shall suffice to power water vpon it saiynge the foresayde wordes. N. I Baptise thee &c. Then the Godfathers and Godmothers shall take and laye theyr handes vpon the childe, and thee ministre shall put vpon him his white vesture commonly called the Crysome, and saye

Take this whyte vesture for a token of the innocencye, whyche by Gods grace in this holy sacramente of Baptisme is geuen vnto the, & for a signe whereby thou art admonished, so longe as thou liuest, to geue thy selfe to innocencie of liuing, that after this transitory lyfe, thou mayest be partaker of the lyfe euerlastynge. Amen.

☞ Then the prieste shall annoint the infant vpõ the head, saiyng Note

Almighty god ỹ father of our lord Jesus Christ, who hath regenerate ỹ by water and ỹ holy ghost, & hath geuẽ vnto ỹ remissiõ of al thy sinnes, he vouchsafe to anoynte the wyth the

vnction of his holy spirite, & bring ỹ to the inheritaunce of euerlasting lyfe. Amen.

Note ☞ When there are many to be Baptised, this order of demaundyng, Baptising, puttinge on the Crysome, and anoyntinge shalbe vsed seuerally with euery child. Those ỹ be first baptised departyng from the fonte, and remainyng in some conuenyent place within the Church, vntill all be Baptised. At the last end, the priestes calling the Godfathers & Godmothers together, shall say this short exhortation folowyng

Forasmuch as these chyldren haue promised by you to forsake the deuyll and all his workes, to beleue in god, and to serue hym, you must remember that it is your partes and dutye, to se that these infantes be taughte, soo soone as they shalbe able to learne, what a solempne vow, promise, and profession, they haue made by you. And that they may know these thinges the better: ye shal cal vpō them to heare Sermons, and chiefly you shall prouide ỹ they may learne the Crede, the lordes praier, and the ten commaundementes, in thenglysshe tongue, and all other thinges, whiche a christian man ought to knowe and beleue to his soules health. And that these children may be vertuously brought vp to leade a godly and christian lyfe, remembring alwayes ỹ baptisme doth represent vnto vs our profession, whych is to folow the example of our Sauiour Christ, and to be made like vnto him, that as he dyed and rose agayne for vs, so should we (whiche are baptised) dye from sinne, and rise againe vnto righteousnes, contynually mortifying all our euyl and corrupt affections, and daily procedyng in all vertue & godlynes of liuyng.

Note ☞ The minister shall commaund ỹ the Crisomes be brought to the churche, and delyuered to ỹ priestes after the accustomed maner, at the purifycation of the mother of euery chyld. And ỹ the children be broughte to the Bisshop to be confyrmed of hym so soone as they can say in their vulger tongue, thartycles of the fayth, the lordes praier, and the ten commaundementes, and be further instructed in ỹ Cathechisme set fourth for that purpose accordinglye as is there expressed. And so let ỹ congregatiō departe in the name of the lorde.

Note that if the nomber of children to be Baptised and multitude of people presente be so greate that they can not conuenyentlye stande at the church doore, then let them stande within the Church in some conuenyente place nyghe vnto the Churche doore. And there all thynges to be sayde and done appointed to be said & done at ỹ churche doze.

Of

Of them that be Baptised in Priuate houses in tyme of necessitie.

☞ The pastours and Curates shall oft admonish the people, that they differ not ỹ Baptisme of infantes anye longer then the Sonday, or other holye day, next after the child be borne, onles vpon a great and reasonable cause declared to the curate and by him approued. Note
And also they shal warne them that without great cause and necessitie, they Baptise not children at home in their houses. And when great nede shall compel them so to do that then they minister it on this fashion.
Fyrst let them that be present call vpon God for his grace and say the Lordes prayer, if the time wil suffer. And thē one of them shall name the childe, and dyppe hym in the water, or powre water vpon hym, saying these wordes.

C. N. I baptyse the in the name of the father, and of the sonne, and of the holy ghost. Amen

☞ And let not them doubt: but that the chyld so Baptised is lawfully and sufficiently Baptised, and oughte not to be Baptised agayne in the Churche. But yet neuertheless: if the chyld whiche is after this sort Baptised, do afterwarde lyue: it is expedyent that he be brought into the Churche: to thentente the priestemaye examine and trye: whether the chylde be lawefullye Baptised or no. And if those that bringe anye childe to the Churche doo answere that he is already baptised: Then shal the priest examine them further.

By whome the childe was Baptised.
Who was presente when the child was Baptised.
Whether they called vpon God for grace and succour in that necessitie.
With what thynge, or what matter they did Baptise the chyld.
Wyth what wordes the child was Baptised.
Whether they thynke the child to be lawfully and perfectly Baptised.

☞ And if the minister shal proue by ỹ aunswers of such as brought the chyld that all thynges were done, as they ought to be: Thē shall not he christen the chyld agayne, but shall receyue hym, as one of the flocke of the true christian people, saying thus.

I

I Certifye you, that in thys case ye haue done well, and according vnto due ordre concernyng the baptising of thys childe, whyche beyng borne in originall synne, and in the wrath of God, is nowe by the lauer of regeneration in Baptisme, made the chylde of god, and heyre of euerlastyng life: for our Lord Jesus Christe doeth not denye hys grace and mercye vnto suche infantes, but moste louynglye doth call them vnto hym. As the holy Gospell doth wytnes to our comfort on thys wyse.

Mar. x. AT a certayne tyme they brought chyldren vnto Christe that he should touche them, and his disciples rebuked those that broughte them. But when Jesus sawe it, he was displeased and sayde vnto theym: Suffer lytle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kingedome of god Verely I say vnto you, whosoeuer doth not receyue the kyngdome of god as a lytle chyld he shall not entre therin. And when he had taken them vp in his armes, he put his handes vpon them and blessed them.

Note ☞ After the Gospell is red: the minister shall make thys exhortation vpon the wordes of the Gospell.

ERendes, ye heare in thys gospel the wordes of our sauiour Christ, that he commaunded the chyldren to be brought vn to hym, how he blamed those that woulde haue kepte them from hym, how he exhorted all men to folowe theyr innocencie: ye perceiue how by hys outward gesture and dede, he declared his good wyll toward them, for he enbraced them in hys armes, he layed his handes vpon them, and blessed them. Doubt you not therfore, but earnestlye beleue, that he hath likewyse fauourably receyued this presente infante: that he hath enbraced hym wyth the armes of his mercye, that he hath geuen vnto hym the blessing of eternall life, and made hym partaker of hys euerlastynge kyngedome. Wherefore, we beyng thus perswaded of the good wyll of oure heauenly father, declared by hys sonne Jesus Christe, towardes thys infant: Let vs faithfully and deuoutlye geue thankes vnto hym, and saye the praier which the lord hym selfe taughte, and in declaration of oure faythe, let vs also recyte the articles conteyned in our Crede.

Note ☞ Here the minister with ỹ Godfathers and Godmothers, shall say.

OUR father whyche arte in heauen, halowed be thy name. Thy kingdome come, &c.

Then shall they say the Crede, and then the priest shall demaunde the name of the child, whych being by the Godfathers and Godmothers pronounced, the minister shall saye. Nota

M. Doest thou forsake the deuyll and all his workes.

Aunswere.

I forsake them.

Minister.

Doest thou forsake the bayne pompe and glory of the worlde, wyth all the couetous desyres of the same.

Answere

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wilt not folowe and be led by them.

Answere.

I forsake them.

Minister.

Doeste thou beleue in God the father almyghtye, maker of heauen and earthe.

Answere.

I beleue.

Minister.

Doest thou beleue in Jesus Christ hys onelye begotten sonne, oure lorde, and that he was conceyued by the holy Ghoste, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead and buried, that he wente doune into hell, and also dyd rise againe the thyrde daye, that he ascended into heauen, and sytteth on the ryghte hande of god, the father almighty. And from thence shall come againe at the ende of the worlde, to iudge the quicke, and the dead, doest thou beleue thus.

Answere.

I beleue.

Minister

Doest thou beleue in the holy ghost, the holye catholyke Churche, the Communion of Sainctes, Remission of synnes, Resurrection of the flesshe, and euerlastyng lyfe, after death

Answere

I beleue

Then

Note ☞ Then the mynister shall put the white vesture, commonly called the Crysome vpon the chylde, saiyng.

TAke this whyte vesture for a token of the innocencie which by goddes grace, in the holy Sacrament of baptisme is geuen vnto the, and for a signe, whereby thou art admonished so longe as thou shalte lyue. to geue thy selfe to innocencie of liuynge, that after thys transitorye lyfe, thou mayste be partaker of the lyfe euerlastynge. Amen.

Let vs praye

ALmyghty and euerlasting god, heauenly father, we geue the humble thankes, that thou hast vouchsafed to cal vs to the knowledge of thy grace, and fayth in the. Increase and confyrme this fayth in vs euermore. Geue thy holy spirite to this infant, that he being borne agayne, and beyng made heyre of euerlastynge saluation: through our lord Jesus Christ, may continue thy seruaunt, and attaine thy promise throughe the same our lorde Jesus Christe thy sonne, who lyueth and reigneth with the in vnitie of the same holy spirite euerlastingly. Amē

Note ☞ Then shall the Minyster make thys exhortatyon to the Godfathers and Godmothers.

FOr as muche as this chyld hath promised by you to forsake the deuyll and all his workes, to beleue in god, and to serue hym, you must remember that it is youre partes and dutye to se that this infant be taught so soone as he shall be able to learne, what a solempne vow promise, and profession he hath made by you, and that he may know these thynges the better, ye shall call vpon him to heare sermons: And chiefly ye shall prouide that he may learne the Crede, the Lordes prayer and the ten commaundementes in the Englysche tongue: and all other thinges, which a christian man ought to know, and beleue to hys soules healthe: and that thys childe maye be verteously brought vp, to leade a godly & a christian life. Remembrynge alway that baptisme doth represente vnto vs our profession, whych is to folow the example of our Sauiour Christ, and to be made lyke vnto hym, that as he died and rose agayne for vs: so shoulde wee whiche are baptized, dye from synne, and ryse agayne vnto righteousnes continually mortifiyng all our euyll and corrupte affectyons, and dailys procedyng in all vertue and godlines of liuynge. &c.

As in publike Baptisme.

Note ☞ But if they whiche bryng the infantes to the churche do make an vncerteine answere to the prestes questions and saye that they can not tell what they thought, didde or saide in that great feare and trouble of minde: (as oftentimes it chaunseth) Then let the priest Baptise hym in forme aboue written, concernynge publike Baptysme, sauinge that at the dyppynge of the chylde in the fonte, he shall vse this forme of wordes.

If

If thou be not Baptised already. N. I Baptise the in the name of the father, and of the sonne, and of the holy ghost. Amen.

℣ The water in the fonte shalbe chaunged euery moneth once at the leaste, & afore any childe be Baptised in the water so chaunged, the priest shall say at the fonte, these prayers folowyng. Note

Almost mercifull god our sauyour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithfull people vpon whome, beinge baptised in the ryuer of Jordane, the holye ghost came doune in the likenes of a Dooue. Send downe we beseche the, the same thy holy spirite to assist vs, and to be present at this our inuocatiō of thy holy name: Saintifie ✝ this fountaine of baptisme, thou that art the sanctifier of all thinges, that by the power of thy word, al those that shalbe baptized therin, may be spirituallye regenerated and made the children of euerlasting adoption. Amen.

O mercifull god, graunt that the olde Adam in them that shalbe baptised in this fountaine, may so be buried, that the new man may be raised vp agayne. Amen.
Graunt that all carnall affections may dye in them, & that all thinges belongyng to the spirite, may lyue and growe in them. Amen.
Graunt to all them whych at this fountaine forsake the deuyll and all his workes, ỹ they may haue power & strength, to haue victory and to triumph agaynste hym, the worlde and the flesshe. Amen.
Whosoeuer shall confesse the, O lorde: recognise hym also in thy kyngdome. Amen.

Graunt that all synne and vice here may be so extincte that they neuer haue power to raigne in thy seruauntes. Amen.
Graunt that whosoeuer here shall begyn to be of thy flocke, may euermore continue in the same. Amen.
Graunt that all they whiche for thy sake in this life, do denie & forsake them selues: may winne & purchase the (O lord) which art euerlasting treasure. Amen.
Graunt that whosoeuer is here dedicated to the by our office and ministery: may also be endued with heauenly vertues, and euerlastyngly rewarded thorow thy mercy, O blessed lord god, who dost lyue and gouerne all thynges world without end. Amen.

The lord be with you.

Answere

And with thy spirite

Pꝛiuate Babtiſme.

ALmyghtye euerlyuynge God, whoſe moſte derelye beloued ſonne Jeſus Chꝛiſte, foꝛ the foꝛgeuenes of oure ſynnes dyd ſhead out of hys moſt pꝛecyous ſyde, both water and bloude & gaue commaundemente to his diſciples that they ſhoulde go teache all nations, and baptiſe them in the name of the father the ſonne, and the holye ghoſte. Regarde we beſeche the the ſupplications of thy congregation and graunte that all thy ſeruauntes whiche ſhall be Baptized in thys water pꝛepared foꝛ the mynſtration of thy holye Sacramente, may receiue the fulnes of thy grace, & euer remayne in thee nomber of thy faithful and electe chil-dꝛen, thꝛoughe Jeſus Chꝛiſt oure Loꝛde.

(.˙.)

Confirmation wherin is conteyned a Cathechisme for chyldren.

TO thende that confirmation maye be ministred to the more edifiyng of suche as shall receyue it (accordynge to Sainte Paules doctrine, who teacheth that all thynges shoulde be done in ỹ church to the edification of the same) it is thought good, ỹ none hereafter shall be confirmed, but suche as can say in theyr mother tongue, tharticles of the faythe the lordes prayer, and the ten cõmaundemẽtes. And can also answere to such questions of thys short Cathechisme, as the Bisshop (or suche as he shall appointe) shall by hys discretion appose them in. And this order is most conuenient to be obserued for diuers considerations.

☞ Fyrst because that when children come to the yeres of discretion and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then them selues w̃ their owne mouth and with theyr owne consente, openly before the church, ratifie and confesse the same, and also promyse, that by the grace of God, they will euermore endeuoure them selues faithfullye to obserue and kepe such thinges, as they by their owne mouthe and confession, haue assented vnto. Note

☞ Secondly, for as muche as confirmation is ministred to them that be Baptised, that by imposition of handes, and praier, they may receiue strengthe and defence againste all temptations to synne, and the assautes of the worlde, and the deuyll, it is most meete to be ministred when childrẽ come to that age, that partly by the frailtie of their owne flesshe, partly by the assautes of the world, and the deuill, they begin to be in daunger to fall into synne. Note

☞ Thyrdly, for that it is agreable with the vsage of the church in tymes past, wherby it was ordeyned that confirmation should be ministred to them that were of perfecte age, that they beinge instructed in Christes religion, should openly professe their owne fayth, and promise to be obedient vnto the wyll of God. Note

☞ And that no man shall thinke that any detrymente shall come to children by differringe of their confirmation: he shall knowe for truthe, that it is certeine by goddes word that childrẽ being baptized (if they depart oute of thys life in theyr infancie) are vndoubtedlye saued. Note

(.˙.)

✠ A Cathechisme that is ✠

to say, an instruction to be learned of euery chyld, before he be brought to be confyrmed of the Bis-shop.

Question.

What is youre name?

Answere.

N. or. M.

Question.

Who gaue you thys name?

Answere.

My Godfathers and Godmothers in my baptisme, wherin I was made a member of Christe, the chylde of god, and an inheritoure of the kyngdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They dyd promise and bow three thynges in my name. Fyrste, that I should forsake the deuyll and all his workes and pompes, the vanities of the wicked world, and all the sinfull lustes of the flesshe. Secondlye, that I should beleue all the articles of the Christian faith. And thirdly ȳ I should kepe goddes holy will and commaundementes, & walke in the same all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bounde to beleue & to do as they haue promised for the?

Answere.

Yes verely. And by goddes helpe so I will. And I hertely thanke our heauenly father, ȳ he hath called me to thys state of saluation, through Jesus Christ our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my liues ende

Question

Rehearse the articles of thy beliefe

Answere

I Beleue in god the father almighty, maker of heauen and earthe. And in Jesus Christ his onlye sonne our lord. Which was conceyued by the holy ghost, borne of the Virgyn Marye. Suffered vnder Ponce Pilate, was crucifyed, dead and buried, he descended into hell. The thyrd daye he rose agayne from the dead. He ascended into heauen, and sytteth on the righte hande of God the father almyghtye from

From thence shall he come to iudge the quicke and the deade. I beleue in the holy ghost. The holy catholyke church. The communion of saincte̅s. The forgeuenes of sinnes. The resurrection of the body. And the lyfe euerlastynge Amen.

Question.

What doest thou chiefly learne in these articles of thy belefe

Answere

First, I learne to beleue in God the father, who hath made me, and all the worlde.

Secondly, in God the sonne, who hath redemed mee, and all mankynde.

Thirdly, in God the holy ghoste, who sainctifyeth mee, and all the elecete people of God.

Question.

You said that your Godfathers and Godmothers did promyse for you, that ye shoulde kepe goddes commaundementes. Tell me howe manye there bee.

Answere

Tenne

Question

Which be they?

Answere

Thou shalte haue none other Goddes but me.

ii. Thou shalte not make to thy selfe anye grauen image, nor the lykenes of any thinge that is in heauen aboue, or in the earth benethe, nor in the water vnder the earth: thou shalt not bowe doune to them, nor worshyp them

iii. Thou shalt not take the name of the lorde thy god in vaine

iiii. Remember that thou kepe holy the Sabaoth daye

v. Honoure thy father and thy mother

vi. Thou shalte do no murder

vii. Thou shalte not commytte adultrye

viii. Thou shalte not steale

ix. Thou shalte not beare false witnes agaynste thy neighboure

x. Thou shalte not couet thy neighboures wife, nor hys seruaunte, nor his mayde, nor his Oxe, nor his Asse nor any thyng that is his

Question

What doeste thou chiefye learne by these commaundementes

Answere

I learne two thinges, my dutye towardes god, and my dutye towardes my neighboure

Question

What is thy duetye towardes god?

Answere

My dutie towardes god, is to beleue in hym: to feare him. And to loue hym with all my heart, with all my mynde, with all my soule, and with all my strength. To worship hym. To geue hym thankes. To put my whole trust in him. To call vpon him. To honor his holy name and his worde, and to serue him truly all the dayes of my lyfe

Question

What is thy dutie towardes thy neyghboure

Answere

My duety towardes my neighbour is: to loue him as my selfe. And to do to all men as I woulde they should do to me. To loue, honour, and succoure my father and mother. To honoure and obey the kynge, and hys ministers. To submytte my selfe to all my gouernours, teachers, spirituall pastours, and maysters. To order my selfe lowlye and reuerentlye to all my betters. To hurt no body by worde nor dede. To be true and iust in all my dealinge. To beare no malice nor hatred in my heart. To kepe my handes from pickyng and stealyng, and my tongue from euyll speakynge, lyyng and slaundringe. To kepe my body in temperaunce, sobrenes, & chastitye. Not to couet nor desire other mennes goodes. But learne and laboure truly to get my owne liuinge, and to do my dutie in that state of lyfe, vnto which it shal please god to cal me

Question.

My good sonne, know this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundementes of God, & to serue him, without hys speciall grace, which thou must learne at all times to call for by diligente prayer. Let me heare therfore if thou canst say the lordes prayer.

Answere.



Ur father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wyll be done in earthe, as it is in heauen. Geue vs this day our daily bread. And forgeue vs our trespaces, as we forgeue them that trespasse againste vs. And leade vs not into temptation, but deliuer vs from euyll. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my lord god our heauenly father, who is the giuer of all goodnes to sende his grace vnto me, and to al people, that we may worship him, serue him, and obey him, as we ought to do. And I pray vnto god that he wyll sende vs all thinges that be nedefull both for our soules, and bodies: And that he will be mercifull vnto vs, and forgeue vs our sinnes: And that it wyll please him, to saue and defende vs in all daungers, ghostlye and bodily: And that he will kepe vs, from all sinne and wickednes, and from our gostly enemy, and from euerlastynge death. And this I truste he wyll do of his mercye and goodnes, through our lorde Jesu Christe. And therefore I say. Amen. So be it.

Note ☞ So sone as the children can saye in their mother tongue, tharticles of the faith, the lordes prayer, the ten cõmaundemen

tes

tes. and also can answere to such questions of this short Catechisme, as the Bisshop (or suche as he shall appointe) shall by hys discretion appose them in: then shall they be brought to the Bisshop by one that shall be hys Godfather or Godmother, that euery childe may haue a witnes of his confirmation.

And the Bisshop shall confirme them on this wyse.

Confirmation.

Our helpe is in the name of the lorde.

Answere.

Which hath made both heauen and earth

Minister

Blessed is the name of the lorde

Answere

Hence furth worlde without end.

Minister.

The lorde be with you.

Answere

And with thy spirite.

Let vs pray.

ALmyghty and euerliuinge god, who hast vouchsafed to regenerate these thy seruauntes of water and the holy ghoste and haste geuen vnto theym forgeuenes of all their synnes. Sende downe from heauen wee beseche the (O Lorde) vpon them thy holy ghost the comforter, with the manifolde giftes of grace the spirite of wisedome and vnderstanding. The spirite of councel and goostly strength. The spirite of knowledge and trewe godlines, and fulfyll them (O Lorde) with the spirite of thy holy feare

Answere

Amen

Minister

Signe them (O lorde) and marke them to be thine for euer, by the vertue of thy holy crosse and passion. Confirme and strengthe them wyth the inward vnction of thy holy ghost, mercifully vnto euerlastyng lyfe Amen.

☞ Then the Bisshop shall crosse them in the foreheade and lay his handes vpon their heades, saiynge. Note

N. I signe the with the signe of the crosse, and lay my hande vpon the. In the name of the father, and of the sonne, and of the holy ghost. Amē

☞ And thus shall he do to euery childe, one after an other. Note

And when he hath laied his hand vpon euery child, then shall he say:

The peace of the lorde abide wyth you.

Answere.

And with thy spirite.

Let vs praye.

ALmighty euerliuing God, which makest vs both to will and to do those thynges that be good & acceptable vnto thy maiestie: we make our humble supplications vnto the, for these chyldren vpon whome (after the example of thy holye Apostles) we haue layde our handes, to certifie them (by thys signe) of thy fauoure and gracious goodnes toward them: let thy fatherlye hande (we beseche the) euer be ouer thē, let thy holy spirite euer be with them and so leade them in the knowledge and obedyence of thy worde, that in the ende, they maye obteine the lyfe euerlastinge: through our lorde Jesus Christe, who with the and the holy ghoste, lyueth and reygneth one god, worlde without ende. Amen.

Note ☞ Then shall the Bisshop blesse the children, thus, saiynge.

The blessyng of god almighty, the father, the sonne, and the holy ghost be vpon you, and remayne with you for euer. Amen.

Note ☞ The curate of euery parysshe once in fyre wekes at the leaste vpon warnynge by him geuen, shall vpon some Sonday or holy day, halfe an houre before Euensong, openly in the churche instructe and examine so many children of his parisshe, sent vnto hym, as the tyme wyll serue and as he shall thinke conueniente, in some parte of thys Cathechisme. And all fathers, mothers, maisters and dames, shal cause their childrē, seruauntes, & prētises (whiche are not yet confyrmed) to come to the churche at the day appoynted, and obedyently heare and be ordered, by the Curate, vntyll suche tyme as they haue learned all that is here appoynted for them to learne.

Note ☞ And whensoeuer the Bisshop shall geue knowledge for children to be brought afore hym, to any conueniente place, for theyr confirmation. Then shall the curate of euery parisshe, either bring or send in writing, the names of all those children of his parysshe whiche can say tharticles of their faythe, the lordes prayer, and the ten commaundementes. And alsoo how many of them can answere to thother questions contayned in this Cathechisme

Note ☞ And there shall none be admytted to the holy Communion vntyl suche time as he be confirmed

The

✠ The forme of Solemp- ✠
nization of Matrimonye.

☞ Fyrst the bannes muste be asked thre seuerall Sondayes, or holy dayes, in the seruice time the people beyng present after the accustomed maner. Note

☞ And if the personnes that woulde be maryed dwell in dyuers parisshes, the bannes muste be asked in both parisshes, and the curate of thone Parisshe shall not Solempnize matrimony betwixt them, without a certificate of the bannes beinge thryse asked, from the curate of thother parisshe. Note

☞ At the day appoynted for Solempnization of matrimony the personnes to be maried shal come into the body of the churche, with their frendes and neyghboures. And there the prieste shall thus saye. Note

DEerely beloued frendes, we are gathered together here in the syghte of God, and in the face of his congregation, to ioyne together this man, and this woman, in holy matrymonye, whiche is an honorable estate, instituted of God in Paradise, in the time of mannes innocencie, signifiyng vnto vs, the misticall vnion that is betwixt Christ and his Church: which holy estate, Christ adorned and beutifyed with his presence, and fyrste miracle that he wrought in Cana of Galilee, & is commended of saunct Paule, to be honorable emong all men, and therefore is not to be enterprised, nor taken in hand vnaduisedly, lyghtly, or wantonlye, to satisfye mens carnall lustes and appetites, lyke brute beastes that haue no vnderstanding: but reuerently, discretelye, aduisedly, soberlye, and in the feare of God. Dulye considering the causes for the which matrimonye was ordeined. One cause was ỹ procreation of children, to be brought vp in the feare and norture of the Lord: and praise of God. Secondly it was ordeyned for a remedy agaynst synne, and to auoyde fornycation that suche persons as be maried, myght lyue chastly in matrimony and kepe them selues vndefyled membres of Christes body. Thirdly, for the mutuall societie, helpe and comforte, that the one ought to haue of thother, both in prosperitie & aduersitie. Into the which holy estate these two persons presente, come now to be ioyned. Therefore if anye man can shew any iust cause why they may not lawfullye be ioyned together. Let hym now speake, or else hereafter for euer holde his peace.

☞ And also speaking to the personnes ỹ shalbe maried, he shal say Note

I requyre and charge you (as you wyll answere at the dredefull daye of iudgemente: when the secretes of all heartes shall be disclosed) that if eyther of you do know any impedyment why ye may not be lawfullye ioyned together in matrymonye, that ye confesse it. For ye be well

assured

assured, that so manye as be coupled together other wayes then gods word doth allow: are not ioyned of god, neyther is their Matrimony lawfull.

Note ☞ At which day of mariage if any man do allege any impedimēt whye they maye not be coupled together in matrimonye. And will be bound, and sueyties wyth him, to the parties, or els put in a caution to the full value of suche charges, as the persons to be maried do susteine, to proue his allegation, then the Solemnization must be differred, vn to suche tyme as the truth be tried. Yf no impediment be alleged, then shall the curate say vnto the man.

☞ Then shall the priest say to the man.

N. Wylte thou haue this woman to thy wedded wife, to liue together after goddes ordinaunce in the holy estate of matrimonie? Wilte thou loue her, comfort her, honour and kepe her, in syckenes and in health? And forsakinge all other kepe the onelye to her, so longe as you bothe shall lyue?

☞ The man shall answere.

I wyll.

☞ Then shall the priest say to the woman.

N. Wilte thou haue this man to thy wedded husband, to liue together after gods ordynaunce, in the holy estate of matrimony? Wilt thou obey him, and serue hym, loue, honoure and kepe him, in syckenes and in health? And forsakyng all other, kepe the onlye to him, so longe as you bothe shall liue?

☞ The woman shall answere

I wyll.

☞ Then shall the minister say.

Note Who geueth this woman to be maryed to this man.

☞ And the mynister receiuynge the woman at her father or frendes handes: shall cause the man to take the woman by the ryght hande, and so eyther to geue their trouth to other. The man fyrst saiyng.

I. N. take the. N. to my wedded wife, to haue and to holde, from thys day forwarde, for better for worse, for richer for porer, in syckenes, and in health, to loue and to cherisshe, tyll death vs depart: accordynge too gods holy ordynaunce. And thereto I plyght the my trouth.

Note ☞ Then shall they lose their handes, and the woman takyng agayne the man by the ryght hand, shall saye.

I. N. take the. N. to my wedded husband, to haue & to hold, from this daie forwarde: for better, for worse, for richer for porer, in sickenes and in health, to loue, cherisshe and to obey, tyll death vs depart: according to gods holy ordinaunce: And thereto I geue the my trouth.

Note ☞ Then shall they agayne lose theyr handes, and the manne shall geue vntoo the woman a ringe, and other tokens of spousage, as gold or siluer laiyng ꝑ same vpon ꝑ boke, and

the

the prieſt takyng the ring, ſhal deliuer it vnto the man: to put it vpon the fourth fynger of the womans lefte hand. And the man taught by the prieſt, ſhall ſay.

WYth thys rynge I the wedde. This golde and ſyluer I the geue: with my bodye I the worſhyp, and with all my worldlye goodes I the endow. In the name of the father, and of ꝑ ſonne, and of the holy ghoſt

☞ Then the man leauynge the rynge vpon the fourth finger of the womans lefte hande, the Miniſter ſhall ſay. Note

Let vs pray.

ETernall GOD, creator and preſeruer of all man kinde, geuer of all ſpirituall grace, the aucthor of euerlaſting life, ſend thy bleſſynge vpon theſe thy ſeruauntes, this man and thys wooman, whome we bleſſe in thy name, that as Iſaac & Rebecca (after bracellettes and Jewels of gold geuē of thone to thother, for tokens of their Matrimonie) lyued faithfullye together. So theſe perſons may ſurely performe & keepe the bow and couenaunt betwixt them made, whereof this ring geuen and receiued, is a token & pledge And maye euer remayne in perfecte loue and peace together: and liue accordyng to thy lawes: through Jeſus Chriſt our Lorde. Amen.

☞ Then ſhall the prieſt ioyne theyr righte handes together, and ſay. Note

Thoſe whome god hath ioyned together, let no man put aſonder.

☞ Then ſhall the miniſter ſpeake vnto the people.

FOr aſmuche as. N. and. N. haue conſented together in holye wedlocke, and haue witneſſed the ſame, here before god and this companye. And thereto haue geuen and pledged their trouth either to other, and haue declared ꝑ ſame by geuing and receiuing gold and ſiluer, and by ioyning of handes. I pronounce that they be man and wyfe together. In the name of the father, of the ſonne, and of the holy ghoſt. Amen.

☞ And the miniſter ſhall adde this bleſſyng

GOd the father bleſſe you. ✝. God the ſonne kepe you. God the holy ghoſt lyghten your vnderſtandynge. The lorde mercifullye with hys fauoure loke vpon you, and ſoo fyll you with al ſpirituall benediction and grace, that you may haue remiſſion of your ſynnes in thys lyfe, and in the world to come, life euerlaſtyng. Amen

☞ Then ſhall they go into the quier, and the miniſters or clerkes ſhall ſay or ſyng, this Pſalme folowynge Note

BLeſſed are all they that feare the lorde and walke in hys wayes For thou ſhalte eate the labour of thy handes, O well is the, and happy ſhalte thou be Beati omnes Pſal. C. xxviij.

Thy

Thy wife shalbe as the frutefull vyne, vpon the walles of thy house.
Thy children lyke the Olyue braunches round aboute thy table.
Lo, thus shall the man be blessed, that feareth the lorde.
The lord from out of Sion, shall so blesse the, that thou shalt se Hierusalem in prosperitie, all thy life longe.
Yea, that thou shalte se thy childers childzen, and peace vpon Israel.

Glory be to the father &c.
As it was in the begynnynge. &c.

℣ Or els this psalme folowyng.

Deus miseriatur nostri. Psal. lxvij.

GOD be mercifull vnto vs, and blesse vs, and shewe vs the lyghte of his countenaunce, and be mercifull vnto vs
That thy way may be knowen vpon earth, thy sauinge health emong all nations
Let the people praise the (O God) yea let all people praise the.
O lette the nations reioyce and be glad, for thou shalte iudge the folke righteously, and gouerne the nations vpon earthe
Let the people prayse the (O god) let all people prayse the
Then shall the earthe bringe fourthe her encreace, and god euen oure owne god, shall geue vs hys blessynge
God shall blesse vs, and all the endes of the worlde, shall feare hym
Glory be to the father &c.
As it was in the beginnyng. &c.

Note ℣ The psalme ended, and the man and woman kneling afore the aulter, the priest standyng at the aulter, and turning his face towarde them, shall saye.

Lorde haue mercye vpon vs.
Answere
Christe haue mercye vpon vs
Minister
Lorde haue mercye vpon vs
℣ Our father whiche art in heauen. &c.
And leade vs not into temptation
Answere
But delyuer vs from euyll. Amen
Minister
O lorde saue thy seruaunte, and thy handmayde
Answere
whyche put their truste in the
Minister
O lorde sende them helpe from thy holye place

Answere

Answere
And euermore defende them.
Minister
Be vnto them a tower of defence.
Answere
From the face of their enemye.
Minister.
O Lorde heare my prayer
Answere.
And let my crye come vnto the
The Minister.
Let vs praye.

O God of Abraham, God of Isaac, God of Jacob, blesse thes thy seruauntes, & sowe the sede of eternall lyfe in their myndes, that whatsoeuer in thy holy worde they shall profitably learne: they may in dede fulfyll the same. Loke, O lord, mercifully vpon them from heauen, and blesse them. And as thou diddeste sende thy Aungell Raphael to Thobie and Sara, the daughter of Raguel, to their great comforte: so vouchsafe to sende thy blessynge vpon these thy seruauntes, that they obeying thy wyll, and alwaye being in safetie vnder thy protectiō: may abide in thy loue vnto their lyues end through Jesu Christ our Lorde. Amen.

☞ This prayer folowyng shalbe omytted where the woman is past child birth. Now

Mercifull Lorde, and heauenly father, by whose gracious gift mankynde is increased. We beseche the assist with thy blessing, these two persons, ỳ they maye both be fruictfull in procreation of childrē: & also liue together so longe in godly loue and honestye: that they maye se theyr childers childzen, vnto the thirde and fourth generation, vnto thy prayse and honoure: throughe Jesus Christ our lorde. Amen.

O God whyche by thy myghtye power haste made all thynges of naughte, which also after other thinges set in order, diddeste appoynte that out of man (created after thine owne image and symilitude) woman should take her beginning: and knittyng them together, diddeste teache, that it shoulde neuer be lawefull to put a sonder those whome thou by matrimonye haddeste made one: O god, whiche hast consecrated the state of matrimony, to suche an excellent misterie that in it is signifyed and represented the spirituall mariage and vnyte betwixte Christe and his churche: Loke mercifullye vpon these thy

seruauntes, that both this man maye loue his wife, accordynge to thy word (as Christ did loue his spouse the churche, who gaue himselfe for it louyng and cherishing it euen as his owne flesshe:) And also ỳ thys woman may be louynge and amiable to her husbande, as Rachel, wise as Rebecca, faithfull and obedient as Sara: And in all quietnes, sobrietie, and peace, be a folower of holy and godly matrones. O lord blesse them bothe, and graunte to inherite thy euerlastynge kyngdome, thorow Jesu Christ our lorde. Amen.

Note ☞ Then shall the preist blesse the man and ỳ woman, saiyng.

Almighty god, which at the beginnyng, did create our firste parentes Adam and Eue, and did sanctify and ioyne them together in mariage Powre vpon you ỳ riches of his grace, sanctifye and ✝ blesse you, that ye maye please him both in body and soule: and liue together in holye loue, vnto your liues ende. Amen.

Note ☞ Then shall be said after the Gospell, a sermon, wherin ordinarily (so ofte as there is any mariage) thoffice of man and wife shall be declared, according to holye scripture. Or if there be no sermon, the minister shall reade this that foloweth.

All ye which be maried, or which entende to take the holy estate of matrimony vpon you: heare what holy scripture doeth say, as touchinge the duety of husbandes toward their wiues, and wiues toward their husbandes.

Saincte Paule (in his Epistle to the Ephesians the fyfth chapter) doeth geue this commaundemente to all maried men.

Ye husbandes loue youre wiues, euen as Christ loued the Church, & hath geuē him selfe for it, to sanctify it, purgyng it in the fountaine of water, through the worde, that he myght make it vnto him selfe, a glorious congregation, not hauinge spot or wrincle, or any suche thinge: but that it shoulde be holy and blameles. So men are bounde to loue their owne wiues, as their owne bodies: he that loueth his owne wife loueth him selfe. For neuer did any man hate his owne flesshe, but nourisheth and cherisheth it, euen as the lord doth the congregation, for we are members of his body, of his flesshe, and of his bones.

For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesshe. This misterye is greate but I speake of Christ and of the congregation. Neuertheles let euery one of you so loue his owne wife, euen as him selfe.

Colloss. iij. Likewyse the same Saincte Paule (writyng to the Collossians) speaketh thus to all men that be maried: Ye men loue your wiues, and be not bitter vnto them.

Heare

Heare also what sainte Peter thapostle of Christ,(which was himselfe a maried man)saieth vnto all men ỹ are maried. Ye husbandes dwell with your wiues accordyng to knowledge: Geuing honoure vnto the wife,as vnto the weaker vessell,and as heires together of the grace of lyfe,so that your prayers be not hindred. 1.Pet.iij.

Hitherto ye haue heard the duety of the husbande towarde the wyfe.

Nowe lykewise ye wiues, heare and learne youre duetie towarde your husbandes,euen as it is plainely set furth in holy scripture.

Saincte Paule(in the forenamed Epistle to the Ephesians)teacheth you thus: Ye women submit your selues vnto your owne husbandes as vnto the lorde:for the husband is the wiues head, euen as Christ is the heade of the church: And he also is the sauiour of the whole bodye Therefore as the Churche, or congregation,is subiecte vnto Christe: So likewise let the wiues also be in subiection vnto their owne husbandes, in all thinges. And againe he sayeth. Let the wife reuerence her husbande. And (in his Epistle to the Colossians) Saincte Paule geueth you this short Lesson. Ye wiues submitte your selues vnto your owne husbandes,as it is conuenient in the lorde. Ephe.v Colloss iij.

Saincte Peter also doth instructe you very godly,thus saiynge. Let wiues be subiecte to their owne husbandes, so that if any obey not the worde,they may be wonne without the worde, by the conuersation of the wiues: Whyle they behold your chaste conuersation coupled with feare,whose apparrel lette it not be outward,with broyded heare,and trimmynge aboute wyth gold,eyther in puttynge on gorgeous apparell: But let the hyd man whiche is in the heart,be without all corruption,so that the spirite be mylde and quiete,which is a precious thinge in the sighte of God. For after this maner (in the olde time) did the holy women,which trusted in god,apparel them selues,being subiecte to their owne husbandes: as Sara obeyed Abraham callyng him lord, whose daughters ye are made,doyng well and beynge not dysmayde with any feare. i.Pet.iij.

The new maried persones,(the same daye of their mariage)muste receiue the holy communion.

The order for the visi-
tation of the sicke, and the Communi on of the same.

Note ☞ The priest entring into the sicke persones house, shall saye.

Peace be in this house, and to all that dwell in it.

Note ☞ When he commeth into the sycke mannes presence, he shall say this psalme.

Domine exaudi. Psal. C.xliij.

HEare my prayer (O lorde) and consider my desire: herken vnto me for thy truth and righteousnes sake.

And enter not into iudgemente with thy seruaunte: for in thy sighte shall no man liuyng be iustifyed.

For the enempe hath persecuted my soule: he hath smytten my lyfe downe to the grounde: he hath layed me in the darkenesse, as the men that haue bene long dead.

Therefore is my spirite vexed within me: and my hearte within me is desolate.

Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy handes.

I stretche furth myne handes vnto the: my soule gaspethe vnto the as a thyrstie lande.

Heare me (O lorde) and that soone: for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them ẏ go doune into the pitte

O let me heare thy louinge kindenes betimes in the mornyng for in the is my truste: shewe thou me the way that I shoulde walke in, for I lifte vp my soule vnto the.

Deliuer me (O lord) frō mine enemies: for I flie vnto the to hide me Teache me to do the thynge, that pleaseth the, for thou art my god, let thy louyng spirite leade me furth vnto the lande of righteousnes.

Quicken me (O lorde) for thy names sake, and for thy righteousnes sake bryng my soule out of trouble.

And of thy goodnesse sleye my enemyes, and destroye all them that vexe my soule, for I am thy seruaunte.

Glory be to the father, and to the sonne. &c.

As it was in the begynnynge. &c.

Note ☞ With this antheme.

Remember not lord our iniquities, nor ẏ iniquities of our forefathers Spare vs good lord, spare thy people, whom thou hast redemed with thy moste precyous bloud, and be not angrye with vs for euer.

Lorde

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our father which art in heauen. &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euyll. Amen.

The minister.

O lorde saue thy seruaunte.

Answere.

Which putteth his trust in the.

Minister.

Sende hym helpe from thy holy place.

Answere.

And euermore mightily defende hym.

Minister.

Let the enemy haue none aduauntage of hym.

Answere.

Nor the wicked approche to hurte hym.

Minister.

Be vnto hym. O lorde, a stronge tower.

Answere.

From the face of his enemy.

Minister.

Lorde heare my prayer.

Answere.

And let my crye come vnto the.

Minister.

Let vs praye.

O Lord loke doune from heauē behold visite, and releue this thy seruaunte: Loke vpon him with the eies of thy mercye, geue him comforte, and sure confidence in the: Defende him from the daunger of the enemye, and kepe him in perpetuall peace, and safetie: through Jesus Christ our lorde. Amen.

Heare vs almighty and most merciful god, and Sauiour: extend thy accustomed goodnes to this thy seruaunte, which is greued with sickenes: Visite him. O lord, as thou diddest visite Peters wifes mother, and the Capitaines seruaunte. And as thou preseruedest Thobie and Sara by thy angell from daunger: So restore vnto this sicke perso, his former helth (if it be thy will) or els geue him grace so to take thy correction, that after this paynefull lyfe ended, he maye dwell with the in lyfe euerlastynge. Amen.

Note ☞ Then shall the minister exhorte the sicke person after this forme, or other like

DEerely beloued, knowe this that almighty god is the lorde ouer lyfe and death, & ouer all thinges to them perteyning, as youth strength, helth, age, weakenes, and sickenes. Wherfore, whatsoeuer your sickenes is, know you certeynlye that it is Gods visitation. And for what cause soeuer this sickenes is sente vnto you: whether it be to trye your pacience for the example of other, and that youre fayth may be founde, in the daye of the lorde, laudable gloryous and honorable, to the encrease of glory, and endles felicitie: Or els it be sente vnto you to correcte and amende in you, whatsoeuer doth offende the eies of our heauenly father: know you certeinly, that if you truely repente you of your sinnes, and beare your sickenes pacientlye, trusting in gods mercye, for his deere sonne Jesus Christes sake, and render vnto him humble thankes for his fatherlye visitation, submittynge youre selfe wholy to his wyll: it shall turne to your profite, & helpe you forewarde in the ryght way that leadeth vnto euerlastyng lyfe. * Take therfore in good worth, the chastisemente of the lord: For whome the lord loueth he chastiseth. Yea (as saincte Paule sayth,) he scourgeth euerye sonne, which he receiueth: yf you indure chastisement, he offereth himselfe vnto you as vnto his owne children. What sonne is he that the father chastiseth not? yf ye be not vnder correction (whereof all the true children are partakers) then are ye bastardes and not children. Therfore seyng that when our carnall fathers do correcte vs, we reuerentlye obey them, shall we not now muche rather be obedyent to our spirituall father, & so lyue? And they for a fewe dayes do chastise vs after theyr owne pleasure: but he doth chastise vs for our profite, to thentente hee may make vs partakers of his holynes. These wordes, good brother are gods wordes, and written in holye scripture for our comforte and instruction, that we should pacientlye, and with thankes geuinge, beare our heauenly fathers correction: whensoeuer by any maner of aduersitie it shall please his gracyous goodnes to visite vs. And there should be no greater comforte to christian persons, then to be made like vnto Christ, by sufferynge pacientlye aduersities, troubles and sickenesses. For he him selfe wente not vp to ioy, but firste he suffered payne: he entred not into his glory, before he was crucifyed. So truely our waye to eternall ioy, is to suffer here wyth Christ, and our dore to enter into eternall life: is gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlastyng lyfe. Nowe therfore takinge your sickenes, whiche is thus profitable for you, pacientlye: I exhorte you in the name of god, to remember the profession, whiche you made vnto god in your Baptisme. And forasmuche as after this lyfe, there is accompte to be geuen vnto the righteous iudge, of whome all muste be iudged without respecte of persons: I require you to examine your selfe, and your state, both towarde god, and man, so that accusyng and condemp

yf the person visited, be very sick then the curate maye ende hys exhortation at this place.

condempnynge your selfe for your owne faultes, you may fynde at our heauenly fathers hande, for Christes sake, and not be accused and condempned in that fearefull iudgemente. Therefore I shall shortlye rehearse the articles of our faith, that ye may know whether you do beleue as a christian man should beleue, or no.

☞ Here the minister shall rehearse the articles of the fayth, saiyng thus. Note

Doest thou beleue in God the father almightye?

And so forth as it is in Baptisme.

This may be done before the minister begyn his prayers as he shall se cause

Then shall the minister exampne whether he be in charitie wyth all the worlde: Exhortyng hym to forgeue frō the botome of his heart, al persons that haue offended hym, and if he haue offended other, to aske them forgeuenes: & where he hath done iniury or wronge to any man that he make amendes to his vttermoll power. And if he haue not afore disposed his goodes, let him then make his will. (But men must be ofte admonished that they set an order for they temporall goodes and landes whē they be in health.) And also to declare his debtes, what he oweth, and what is owyng to him: discharging of his conscience and quietnes of his executours. The minister may not forget, nor omitte to moue the sicke person, (and that most earnestlye) to lyberalitie towarde the poore.

☞ Here shall the sycke persoune make a special confession yf he fele his conscience troubled wyth any weyghty matter. After whiche confession, the prieste shall absolue hym after this forme: and the same forme of absolution shall be vsed in all priuate confessyons. Note

OUr Lord Jesus Christ, who hath leste power to hys Churche to absolue all synners, which truely repent and beleue in hym: of his greate mercye forgeue the thine offences: and by hys aucthoritye committed to me, I absolue the from all thy sinnes, in the name of the father, and of the sonne, and of the holye ghost. Amen.

☞ And then the priest shall say the Collecte folowyng.

Let vs praye.

ALmost mercifull God, which accordynge to the multitude of thy mercies, doest so put away ꝑ sinnes of those which truly repent that thou remembrest them no more: open thy eie of mercy vpon this thy seruaunt, who most earnestly desireth pardō and forgeuenes:

Renue in him moſt louinge father whatſoeuer hath bene decayed by the fraude and malice of the deuil, or by his owne carnall wil and frayl nes, preſerue and continue this ſicke membre in the vnitie of thy Chur che, conſyder hys contrition, accepte hys teares, aſwage his payne as ſhall be ſene to the moſt expediente for him. And for aſmuche as he put teth his full truſt only in thy mercye, impute not vnto hym his former ſinnes, but take him vnto thy fauour, through the merites of thy moſt derely beloued ſonne, Jeſus Chriſt. Amen

Note

Then the miniſter ſhall ſaye this Pſalme

In te domine ſperaui Pſal. lxxi.

IN the O lorde, haue I put my truſt, let me neuer be put to confu ſion, but ridde me and deliuer me into thy righteouſnes, enclyne thyne eare vnto me, and ſaue me

Be thou my ſtronge holde (whereunto I may alwaye reſorte) thou haſt promiſed to helpe me: for thou art my houſe of defence & my caſtell

Deliuer me (O my god) out of the hande of the vngodly, out of the hande of the vnrighteous and cruell man.

For thou (O lorde god) art the thynge that I longe for, thou art my hope euen fro my youth.

Through ỹ haue I bene holden vp euer ſince I was borne, thou art he that toke me out of my mothers wombe, my prayſe ſhall be alwaye of the.

I am become as it were a monſter vnto manye: but my ſure truſt is in the.

O let my mouthe be filled with thy praiſe (that I maye ſinge of thy glory) and honoure all the day longe.

Caſt me not away in ỹ time of age, forſake me not whē my ſtrength fayleth me.

For mine enemies ſpeake againſte me: & they that lay waite for my ſoule, take their counſaile together, ſaiyng: god hath forſaken him, perſecute hym, and take him, for there is none to deliuer him.

Go not ferre fro me, O god: my god, haſt the to helpe me.

Let them be confounded and peryſſhe, that are againſt my ſoule, lette them be couered with ſhame and diſhonoure, that ſeke to do me euill.

As for me I will pacientlye abyde alwaie, and will prayſe the more and more

My mouth ſhal dayly ſpeake of thy righteouſnes and ſaluation, for I knowe no ende thereof

I will go forth in the ſtrength of the lorde god, and wil make menti on of thy righteouſnes onely.

Thou (O god) haſt taught me frō my youth vp, vntil now, therfore wil I tell of thy wonderous workes

Forſake me not (O god) in myne olde age, when I am gray headed, vn til I haue ſhewed thy ſtrength vnto this congregation, and thy pow er to all them that are yet for to come

Thy

Thy righteousnes (O god) is very high, and great thinges are they that thou hast done, O god: who is lyke vnto the?

O what greate troubles and aduersities hast thou shewed me, and yet didest thou turne and refreshe me, yea: and brought me from the depe of the earth agayne

Thou hast brought me to great honoure, & cõforted me on euery syde

Therfore will I prayse the, and thy faythfulnes (O God) playynge vpon an instrumente of musicke, vnto the will I synge vpon the harpe O thou holy one of Israel

My lyppes will be fayne, when I synge vnto the, and so wyll my soule whom thou hast delyuered

My tongue also shal talke of thy ryghteousnes all ỹ daye longe: for they are confounded and brought vnto shame, that seke to do me euyll

Glory be to the father. &c. As it was in the begynninge. &c.

☞ Addinge this anthem. Note

O Saueour of the worlde saue vs, whiche by thy crosse and precyous blonde hast redemed vs, helpe vs we beseche the O God.

☞ Then shall the minister say.

The almighty lord, which is a moste strong tower to all them that put their truste in hym, to whome all thinges in heauen, in earth, and vnder earth, do bow and obey: be now and euermore thy defence, and make ỹ know & fele, that there is no other name vnder heauen geuen to man, in whom, and through whome thou maiest receyue helth and saluation, but only the name of our lord Jesus Christ. Amen

☞ If ỹ sicke person desire to be annoynted, then shall the priest annoynt him vpon the forehead or breast only, makyng the signe of the crosse, sayyng thus. Note

AS with this visible oyle thy body outwardly is annoynted, soo our heauenly father almyghty god, graunte of his infinite goodnes, that thy soule inwardly, maie be annoynted wt the holy ghost who is ỹ spirite of al strengthe, comfort, relefe, & gladnes. And vouchsafe for his great mercy (if it be his blessed wil) to restore vnto the, thy bodily helth, & strength, to serue him, & send ỹ release of all thy paines troubles & diseases both in body & minde. And howsoeuer his goodnes (by his diuine & vnserchable prouidẽce) shall dispose of ỹ: we his vnworthy ministers & seruaũtes, humbly besech ỹ eternal maiestie, to do wt the, according to ỹ multitude of his innumerable merties, & to pardon ỹ al thy sinnes & offences, cõmitted by al thy bodily sẽses, passions & carnall affectiõs: who also vouchsafe mercifully to graũt vnto ỹ goostly strength by his holy spirite, to withstand & ouercome all temptatiõs & assaultes of thine aduersary, ỹ in no wise he preuaile againste ỹ, but ỹ thou maiest haue perfect victory & triumph against ỹ deuil, sin, & death through christ our lord,

Who by his deathe hath ouercomed the prince of death: and with ỹ father and the holy ghost, euermore liueth and reigneth god, world with out ende. Amen

Vsquequo domine. Psal. xiij.

How longe wilte thou forget me (O lord) for euer? how longe wilt thou hide thy face fro me? How longe shall I seke counsel in my soule, & be so vexed in mine heart? how long shal mine enemy tryumph ouer me? Cõsider, & here me (O lord my god) lighten mine eyes ỹ I slepe not in death. Least mine enemy say, I haue preuailed against him: for if I be cast doune, they ỹ trouble me, will reioyce at it. But my truste is in thy mercy, & my heart is ioyful in thy saluation. I will singe of ỹ lorde, because he hath delte so louingly with me, yea I wil praise ỹ name of the lord ỹ most highest. Glory be to the. &c. As it was in ỹ. &c.

The communion of the sicke

Forasmuche as al mortall men be subiecte to many sodaine perils diseases, and sickenesses, & euer vncertaine what tyme they shall departe out of this lyfe: Therefore to thentente they may be alwaies in a readines to dye, whensoeuer it shall please almighty god to call them: The curates shall diligently from time to time but specially in the plague time, exhort their parishoners to the ofte receiuynge, in the churche: of the holy communion, of the body and bloud of our sauiour Christ: which, if they do: they shal haue no cause in their sodaine visitatiõ, to be vnquieted for lacke of the same. But if the sicke person be not able to come to the churche, and yet is desirous to receiue the communion in his house, then he must geue knowledge ouer night, or elles early in the morning to the curate, signifiyng also how many be appointed to communicate with him. And if the same day there be a celebration of the holy communion in the church, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud as shall serue the sicke person, & so many as shall communicate wt hym (if there be any.) And so sone as he conuenently may, after the open cõmunion ended in ỹ church, shall go & minister the same, firste to those ỹ are appointed to cõmunicate with ỹ sicke (if there be any) and last of all to the sicke person him selfe. But before the curate distribute the holy communion the appoynted *generall confession* must be made in the name of the communicantes, the curate addyng *the absolution with the comfortable sentences of scripture* folowing in ỹ opẽ cõmunion, & after the communion ended the Collecte.

Almyghty and euerliuing god, we most hertely thanke the &c.

Note ☞ But yf ỹ day be not appointed for the open communion in the churche, then (vpon conuenient warninge geuen) the curate shall come and visite the sicke person afore none. And hauing a conuenyent place in ỹ sicke mans house (where he maye reuerently celebrate) wt all the thinges necessary for the same, & not beyng otherwise letted with the publike seruice or any other iust impedimente, he shall there celebrate the holy communion after such forme and sorte as here after is appointed

The

✠ The celebration of ✠

the holy Communion for the sycke



Prayse the lorde, all ye nations, laude him all ye people: for his mercifull kindnes is confirmed towarde vs, and ỹ truthe of the Lorde endureth for euer. Glory be to the father. &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs. } With out any more repitition.
Lord haue mercy vpon vs.

The priest.

The lorde be with you.

Answere

And with thy spirite.

Let vs praye.



Almightye euerliuyng God, maker of mankinde, which doest correcte those whome thou doest loue, and chastisest euery one whome thou doest receiue: we beseech the to haue mercye vpon this thy seruaunte vysited with thy hande, and to graunte that he may take his sickenes patiently, and recouer his bodily health (if it be thy gracious will) and whensoeuer his soule shall departe from the body it may without spotte be presented vnto the: through Jesus Christ our Lord. Amen.

The Epistle.



My sonne, despyse not the correction of the lord, neyther faint when thou art rebuked of him: for whome the lorde loueth, hym he correcteth, ye and he scourgeth euery sonne whome hee receyueth *Heb. xii.*

The Gospell.

Verely verely, I saye vntoo you, hee that heareth my worde and beleueth on hym that sente mee, hath euerlastynge lyfe, and shall not come vnto dampnation, but he passeth from death vnto lyfe *Ihon. v.*

The preface

The Lorde be with you

Answere.

And with thy spirite

Lift vp your heartes. &c.

Unto the ende of the Canon.

✠ At the tyme of the distribution of the holy sacramente, the priest shall fyrste receiue the communion him selfe, and after mynyster to them that be appoynted to communycate wyth the sycke (if there be anye) and then to the sycke person. And the

the sycke person shall alwayes desyre some, eyther of his owne house, or else of his neyghboures, to receyue the holy cõmunion with hym, for that shall be to hym a singular greate comforte, & of theyr parte, a greate token of charite.

Note ☞ And if there be mo sicke persons to be visited the same day that the curate doth celebrate in any sycke mannes house: then shal the curate (there) reserue so muche of the sacramente of the body and bloud: as shal serue the other sycke persons, and suche as be appoynted to communicate with them (yf there be anye) And shall immediatly cary it, and minister it vnto them.

Note ☞ But if any man, eyther by reason of extremitie of sickenes, or for lacke of warning geuen in due time, to the curate, or by any other iust impediment, do not receiue the sacrament of Christes body and bloude: then the curate shall instructe him, that if he do truly repente him of his sinnes, and stedfastly beleue that Jesus Christe hath suffered deathe vpon the crosse for him: and shed his bloud for his redemption, earnestly remembring the benefites he hath thereby, and geuinge him heartie thankes therfore: he doth eate and drynke spiritually the body and bloude of our sauiour Christe, profitably to his soules health, although he do not receiue the sacramente with his mouth.

Note ☞ When the sicke person is visited & receiueth the holye communion, all at one time: then the priest for more expedition shal vse this order at the visitation.

The antheme.

Remember not lorde. &c.
Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
¶ Our father which art in heauen. &c.
And leade vs not into temptation.

Answere.

But delyuer vs from euyll. Amen.

Let vs pray.

O lord loke doune from heauen. &c.

Note ☞ With the firste parte of the exhortation and all other thinges vnto the Psalme:

In the O lorde haue I put my trust. &c.

Note ☞ And if the sycke desyre to be anoynted, then shall the priest vse thappoynted prayer without any psalme.

¶ The

✠ The order for the ✠

Burpall of the deade.

☞ The priest metinge the Corps at the Church stile, shall say Or els the priestes and clerkes shall synge, and so go either into the Church, or towardes the graue. Note

I Am the resurrection and the lyfe (sayth the lord) he that beleueth in me, yea though he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer. Ihon. xi.

I Know that my redemer lyueth, and that I shall ryse out of the earth, in the laste daye, and shall be couered againe with my skynne, and shall se God in my flesshe: yea and I my selfe shall beholde hym, not with other but with these same eyes. Iob. xix.

We broughte nothyng into this worlde, neyther may we cary anythinge out of this worlde. The lord geueth, and the lorde taketh away. Euen as it pleaseth the Lord, so commeth thinges to passe blessed be the name of the Lorde. i. Time. vi. Iob. i.

☞ When they come at the graue, whiles the Corps is made ready to be laied into the earth, the priest shall say, or els ỹ priest and Clerkes shall synge. Note

Man that is borne of a woman, hath but a shorte time to liue, and is full of miserie: he commeth vp and is cut downe lyke a floure he flyeth as it were a shadowe, and neuer contynueth in one staye. Iob. ix

¶ In the middest of lyfe we be in death, of whome may we seke for succoure but of ỹ, O Lord, which for our sinnes iustlye art moued: yet O Lorde god moste holy, O lord most mightye, O holy and most mercyfull sauyoure, delyuer vs not into the bitter paines of eternall deathe. Thou knowest, Lord, the secretes of our heartes, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most mightye, O holy and mercyfull sauyour, thou most worthy iudge eternal, suffer vs not at our last houre for any paines of death, to fal frō the

☞ Then the priest castynge earth vpon the Corps, shall saye.

I Commende thy soule to god the father almyghtye, and thy body to the grounde, earth to earth, asshes to asshes, duste to duste, in sure and certeyne hope of resurrection to eternal life through our lorde Jesus Christ, who shall chaunge our vyle body, that it may be like to his glorious body, according to the mighty workyng whereby he is able to subdue all thinges to him selfe.

Note ☞ Then shall be sayde or songe.

Apoc. xiiij I Heard a voyce from heauen saiynge vnto me: Wryte. blessed are the deade whiche dye in the Lord. Euen so saith the spirite, that they rest from theyr labours.

Let vs pray.

WE commende into thy handes of mercye (most mercyfull father) the soule of this our brother departed. A. And his body we commit to ỹ earth, beseechinge thine infinite goodnes to geue vs grace, to lyue in thy feare and loue, and to dye in thy fauoure: that when the iudgemente shall come whiche thou haste comitted to thy welbeloued sonne, both thys our brother and we maie be founde acceptable in thy sighte, and receyue that blessing which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saiyng. Come ye blessed children of my father: Receyue the kingdome prepared for you before the beginning of the world. Graunt this mercyfull father for the honoure of Jesu Christ, our onely sauiour, medyatoure and aduocate. Amen.

Note ☞ This prayer shall also be added.

ALmyghty god, we geue ỹ heartie thankes for thys thy seruaunt whome thou hast deliuered from the miseries of this wretched worlde, from the body of death and al temptation And as we trust, hast brought his soule whiche he commytted into thy holy handes, into sure consolation and rest: Graunt we beseche the, that at ỹ day of iudgemente, his soule and al the soules of thy electe, departed out of this lyfe, may be with vs, and we with them, fully receyue thy promisses, and be made perfite altogether thorow the glorious resurrection of thy sonne Jesus Christ our lorde.

Note ☞ These psalmes with other suffrages folowinge, are to be sayd in the churche, eyther before or after the buriall of the Corps.

Dilexi quoniam, Psal, C, xvj. I Am well pleased that the lorde hath heard the voice of my praier That he hath enclined his eare vntoo me, therefore will I call vpon him as longe as I lyue.

The snares of death compassed me rounde about and the paines of hel gatte holde vpon me: I shall finde trouble and heauines, and I shal cal vpon the name of the lord (O lord) I beseche the deliuer my soule.

Gracious is the lorde, and righteous, yea our god is mercyful.

The lord preserueth the simple: I was in misery, and he helped me.

Turne agayne then vnto thy rest, O my soule, for ỹ lord hath rewarded the.

And why, thou hast delyuered my soule from death, myne eies from teares, and my feete from fallynge.

I wyll walke before the lorde in the lande of the lyuinge.
I beleued, and therefore wyll I speake: but I was sore troubled.
I sayde in my haste: all menne are lyers.
What reward shall I geue vnto the lorde, for all the benefites that he hath done vnto me?
I wyll receiue the cup of saluation, & call vpon the name of the lorde
I will pay my vowes now in the presence of all his people: right dere in the sight of the lorde, is the death of hys sainctes.
Beholde (O lorde) how that I am thy seruaunt: I am thy seruaunt and ỹ sonne of thy handmaide, thou haste broken my bondes in sunder
I wyll offer to the, the sacrifice of thankes geuynge, and wyll cal vpon the name of the lorde.
I wyll pay my vowes vnto the lord, in the sighte of all his people, in the courtes of ỹ lordes house, euen in the middest of the, O Jerusalem
Glory be to the father. &c.
As it was in the begynnynge. &c.

PRayse the lorde (O my soule) while I lyue wyll I praise the lord yea, as longe as I haue any being, I wyll syng prayses vnto my god. *Laudate animam meam pſal. C.xlvi.*

O put not youre truste in princes, nor in any childe of man, for there is no helpe in them.
For whē the breath of man goeth furth, he shall turne againe to his yearth, and then all his thoughtes perishe
Blessed is he that hath ỹ god of Jacob for hys helpe, and whose hope is in the lorde his god.
Which made heauen and earth, the sea, and all that therein is, whyche kepeth his promise for euer.
Which helpeth them to right, that suffer wronge, whiche fedeth the hungrie.
The lorde loceth men out of prison, ỹ lord geueth sight to the blinde
The lord helpeth them vp, that are fallen, the lord careth for the righteous.
The lord careth for the straungers, he defendeth the fatherles and widdowe: as for the way of the vngodly, he turneth it vpsyde downe.
The lorde thy god, O Sion, shall be kynge for euermore, and throwout all generations.
Glory be to the father. &c.
As it was in the beginnyng. &c.

☞ Note that this pſalme is to be saied after the other that followeth



LOrde, thou hast searched me out, and knowen me.
Thou knowest my downesyttinge and myne vprisynge: thou vnderstandest my thoughtes longe before. *Domine probasti. Pſal. C xxxix.*
Thou arte about my pathe, and about my bed, and spiest out all my wayes.
For lo, there is not a word in my tongue, but thou (O lord) knowest

it altogether.

Thou hast fashioned me, behinde and before, and layde thine hande vpon me.

Suche knowledge is to wonderfull and extellent for me: I can not attayne vnto it.

Whither shall I go then from thy spirite? or whyther shall I go then from thy presence?

If I clyme vp into heauen, thou art there: if I go doune to hell, thou art there also.

If I take the wynges of the morynge, and remayne in the vttermost partes of the sea.

Euen there also shall thy hande leade me, and thy ryght hande shall holde me.

If I saye: paraduenture the darkenesse shall couer me, then shall my night be turned to day.

Yea, the darkenes is no darkenes with thee: but the night is al clere as the day, the darkenes and lyghte to the are both alyke

For my reines are thine, thou hast couered me in my mothers womb I wyll geue thankes vnto the: for I am fearefully and wonderously made: meruelous are thy workes, and that my soule knoweth right well.

My bones are not hydde from the, though I be made secretely, and fashioned beneth in the yearth.

Thine eyes dyd se my substaunce, yet beinge vnperfecte: and in thy boke were all my members written.

Which day by day were fashioned, when as yet there was none of them.

How dere are thy councels vnto me, O god? O howe greate is the summe of them?

If I tell them, they are mo in number then the sand: when I wake vp, I am presente wyth thee.

Wylte thou not slay the wycked, O god? departe from me ye bloud thyrstye men.

For they speake vnrighteously agaynst the, and thine enemies take thy name in vayne.

Do not I hate them, O lorde, that hate thee? and am not I greued with those that ryse vp agaynst the.

Yea, I hate them right sore, euē as though they were mine enemies

Trye me, O god, and seke the grounde of myne hearte, proue me and examyne my thoughtes.

Loke well if there be any way of wickednes in me, and leade me in the way euerlastyng.

Glory be to the father. &c.

As it was in the beggynning. &c.

Note ☞ Then shall folowe thys lesson, taken out of the. xv. Chapiter to the Corinthians, the fyrst Epistle.

Chryste

CHrist is risen from the dead, and become the fyrst fruictes of them that slepte. For by a man came death, & by a man came the resurrection of the dead. For as by Adam all dye: euen so by Christ, shall all be made alyue, but euerye man in his owne order. The first is Christ, then they that are Christes, at his comming. Then commeth the ende, when he hath deliuered vp the kingdome to god the father, when he hath put doune al rule, and all auctho*r*itie and power. For he must reygne tyll he haue put all his enemies vnder his feete. The laste enemye that shall be destroyed, is deathe. For he hath put all thinges vnder his fete. But when he saieth all thinges are put vnder hym, it is manifeste that he is excepted, which dyd put all thynges vnder him. When all thinges are subdued vnto him, then shall the sonne also hym selfe be subiecte vnto him, that putte all thinges vnder him, that god may be all in all. Elles what do they, which are baptized ouer the dead, if the dead ryse not at all? Why are they thē baptized ouer them? Yea, and why stand we alway then in ieoperdie? By our reioysing which I haue in Christe our lorde, I dye dailye. That I haue fought with beastes at Epheus, after the maner of men, what auauntageth it me, if the dead ryse not agayne? Let vs eate, and drynke, for to morowe we shall dye: Be not ye deceyued: euyll wordes corrupte good maners. Awake truly out of slepe, and synne not. For some haue not ỹ knowledge of god. I speake this to your shame. But some man wyll say: how aryse the dead? with what body shall they come? Thou foole, that whyche thou soweste, is not quickened excepte it dye. And what sowest thou? Thou sowest not that bodye that shall be: but bare corne as of wheate or of some other: but god geueth it a bodye at hys pleasure, to euery seede his owne body. All flesshe is not one maner of flesshe: but there is one maner of flesshe of mē, an other maner of flesshe of beastes, an other of fyshes, an other of birdes. There are also celestiall bodyes, and there are bodies terrestriall. But the glorye of the celestiall, is one and the glory of the terrestriall is an other. There is one maner glory of the sonne, and an other glory of ỹ moone, and an other glory of the sterres. For one sterre differeth from an other in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth agayn in incorruption. It is sowen in dishonoure, it risethe agayn in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall bodye, it riseth agayne a spirituall bodye. There is a naturall body, and there is a spirituall bodye: as it is also written: the fyrst man Adam, was made a liuing soule, and ỹ last Adam was made a quickenyng spirite. 1. Cor. xv.

Howbeit, that is not firste which is spirituall: but ỹ whiche is natural, and then that whyche is spirituall. The fyrst man is of the earthe, yearthy: The seconde man is the Lorde from heauen (heauenly). As is the earthy, such are they that are yearthy. And as is the heauenly, such are they that are heauenlye. And as we haue borne the image of

the ymage of the earthye, so shall we beare the image of the heauenlye. This say I brethren that flesshe and bloude can not inherite the kingdome of God. Neyther doth corruption inherite uncorruption. Behold, I shew you a mistery, we shal not all slepe but we shall all be chaūged, and that in a momente, in the twynkelynge of an eye. by the laste trumpe. For the trumpe shall blowe, and the dead shall ryse incorrupti ble, & we shallbe chaunged. For this corruptible must put on incorrupti on, and thys mortall muste put on immortalitie. When this corrupty ble, hath put on incorruption, and this mortall, hath put on immortalitie, then shall be brought to passe, the saynge that is written. Death is swalowed up in victory. Death where is thy stinge? Hell where is thy victorye? The stinge of death, is sinne, and the strengthe of sinne is the law. But thankes be unto god, which hath geuen us victory, through our Lorde Jesus Christe. Therefore my dere brethren, be ye stedfaste and unmouable, alwayes riche in the worke of the lorde, forasmuch as ye knowe how that your laboure is not in vayne, in the lord.

☙ The lesson ended, then shall the priest say.

Lorde haue mercy upon us.
Christ haue mercy upon us.
Lord haue mercy upon us.
Our father which art in heauen. &c.
And leade us not into temptation.

Answere.

But delyuer us from euyll. Amen.

Priest.

Enter not (O lorde) into iudgemente with thy seruaunte.

Answere.

For in thy sight no liuynge creature shall be iustifyed.

Priest.

From the gates of hell.

Answere.

Delyuer their soules, O lorde.

Priest.

I beleue to se the goodnes of the lorde.

Answere.

In the lande of the liuyng.

Priest.

O lorde, graciously heare my prayer.

Answere.

And let my crye come unto thee.

Let us praye.

O Lorde, with whome do lyue the spirites of them that be deade: and in whome the soules of them that be elected, after they be deliuered from the burden of ỹ flesshe, be in ioy and felicitie: graunt unto thys thy seruaunte that the sinnes whiche he commytted in thys

worlde

worlde, be not imputed vnto him, but that he escaping the gates of hel and paines of eternal darkenes: may euer dwell in the region of light with Abraham, Isaac and Jacob, in the place where is no wepinge, sorow, nor heauines, and whē that dredefull day of the general resurrection shall come, make him to ryse also with the iust, and righteous, and receyue this body, againe to glory, then made pure and incorruptible, set hym on the right hande of thy sonne Jesus Christ, emong thy holy and elect, that then he may heare with them, these most swete and comfortable wordes. Come to me ye blessed of my father, possesse the kingdome whiche hath beene prepared for you, from the beginnynge of the worlde: Graunt this we beseche the, O mercyfull father: through Jesus Christ our medyatour and redemer. Amen.

✠ The celebration of the holy communion, when there is a buriall of the dead.

LIke as the hart desireth ỹ water brokes, so longeth my soule after thee, O god. *Quemadmodum. Psal. xlij.*

My soule is a thirst for god, yea, euen for the liuyng god: when shall I come to appere before the presence of god?

My teares haue bene my meate day and night, while they daily say vnto me, where is now thy god?

Now when I thinke there vpon, I poure out my heart by my selfe, for I went with the multytude, and brought thē forth vnto the house of god, in the voice of praise and thankesgeuing, emong such as kepe holy day.

Why art thou so full of heauynes (O my soule) and why art thou so vnquiete wythin me.

Put thy trust in god, for I wyll yet geue hym thankes, for the helpe of hys countenaunce.

My god, my soule is vexed wythin me: therefore wyll I remember the, concerning the lande of Jordane, and the lytle hyl of Hermonim.

One depe calleth an other because of the noyse of thy water pypes, all thy waues and stormes are gone ouer me.

The lord hath graunted his louyng kindnes, on the day tyme, and in the nighte season dyd I singe of him, and made my prayer vnto the god of my lyfe.

I will say, vnto the god of my strength, why hast thou forgottē me? why go I thus heauely, while the enemy oppresseth me.

My bones are smitten a sonder, while mine enemies (ỹ trouble me) cast me in ỹ teeth, namely while they say daily vnto me: where is now thy god?

Why art thou so vexed (O my soule) and why art thou so disquieted wythin me?

O put thy trust in god, for I wyll yet thanke him which is the helpe of my countenaunce and my god.

Glory be to the father, &c. As it was in the, &c.

The Collecte.

MErcifull god, the father of our lord Jesu Christ, who is the resurrection and the life: In whome whosoeuer beleueth, shall liue though he dye: And whosoeuer liueth, and beleueth in hym, shall not die eternally, who also hath taught vs (by his holy Apostle Paule) not to be sory as men with out hope, for them that slepe in hym. We mekely beseche the (O father) to rayse vs from ỹ death of synne, vnto the lyfe of righteousnes, that when we shall departe this lyfe, we may slepe in him (as our hope is, this our brother doth) and at the generall resurrection in the laste daye, both we and thys our brother departed receyuinge agayne our bodyes, and rysinge agayne in thy moste gracious fauoure, maye with all thyne electe Sainctes, obteyne eternall ioye. Graunte this, O lord god, by the meanes of our aduocate Jesus Christe, whiche with the, and the holy ghoste, lyueth and reigneth one God for euer. Amen.

☞ or sis-ter

The Epistle.

i, Tessa. iiij.

I Woulde not brethren that ye should be ignorante concerninge them whiche are fallen a sleepe, that ye sorowe not as other do, which haue no hope. For if we beleue ỹ Jesus dyed, and rose againe, euen so them also whyche sleepe by Jesus, will God bringe againe with him. For this saie we vnto you in the worde of the Lorde: that we which shall lyue, and shal remayne in the commyng of the Lorde, shall not come ere they which slepe. For the Lord hym selfe shall descende from heauen, with a shout and the voice of the Archangell, and trumphe of God. And the dead in Christ shall arise first, then we whiche shall liue (euen we which shall remaine) shall be caughte vp with them also in the cloudes, to meete the Lorde in the ayre. And so shall we euer be with the Lorde. Where fore comforte youre selues one an other with these wordes.

The Gospell.

Ihon. vi,

I Esus sayde vnto his disciples, and to the Jues. All that the father geueth me, shall come to me, and he that commeth to me, I caste not awaye. For I came downe from heauen: not to do that I will, but that he will, which hath sente me. And this is the fathers will, which hath sente me, that of all which he hath geuen me, I shall loose nothinge, but raise them vp againe at the laste daye. And this is the will of him that sente me: that euerye one which seeth the sonne, and beleueth on hym, haue euerlasting life. And I will raise hym vp at the laste daye.

✠ The order of the purifycation of women. ✠

☞ The woman shall come into the churche, and there shall kneele downe in some conueniente place, nyghe vnto the quyer dooze: and the prieste standynge by her, shall say these wordes, oz suche lyke, as the case shall require. Note

FOr asmuche as it hath pleased almightye god, of his goodnes, to geue you safe deliueraunce: and your child baptisme, and hath preserued you in the great daunger of childebirth ye shall therefore geue heartie thankes vnto god, and praye

☞ Then shall the prieste say this psalme. Note

I Haue lyfted vp mine eyes vnto the hilles, from whence commeth my helpe. *Leuaui oculos, Psal. C. xxi.*

My helpe commeth euen from the lord, which hath made heauen and earthe.

He will not suffer thy foote to be moued, and he that kepeth the, will not sleepe.

Beholde he that kepeth Israel, shall neyther slumber nor sleepe.

The lord himselfe is thy keper, the lord is thy defence, vpon thy right hande.

So that the sonne shall not burne the by day, neyther the moone by nighte.

The lorde shall preserue the from all euyll, yea it is euen he that shal kepe thy soule.

The lorde shall preserue thy goinge out, and thy commyng in, from thys tyme forth for euermore.

Glory be to the father. &c.

As it was in the beginnyng. &c.

Lorde haue mercye vpon vs.

Christ haue mercye vpon vs.

Lorde haue mercye vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euyll. Amen.

Prieste.

O lorde saue this woman, thy seruaunte.

Answere.

Which putteth her trust in the.

Prieste.

Be thou to her a stronge tower.

Answere.

From the face of her enemy.

Prieste.

O lorde heare our prayer.
Answere.
And let our crye come to thee.
Priest.

¶ Let vs praye.

ALmighty God, which hast deliuered this woman thy seruaunt from the great paine and peril of childbirth: Graunt we beseche the (most mercifull father) that she through thy helpe maye both faithfully liue, and walke in her vocation, accordyng to thy will in this lyfe presente: and also may be partaker of euerlastyng glory in the life to come, through Iesus Christ our lorde. Amen.

Note ☞ The woman that is purified, must offer her Crisome, and other accustomed offeringes. And if there be a communion, it is conuenient that she receiue the holy communion.

✣ The fyrst day of leute ✣

commonly called asshe-wednesday

Note ☞ After matins ended, the people beynge called together by the ryngyng of a bell, and assembled in the churche: Thenglisshe letany shall be sayd after thaccustomed maner: which ended, the priest shall go into the pulpitte and say thus.

BRethren, in the primatiue churche, there was a godly discipline, that at the beginninge of lente, suche persons as were notorious synners, were put to open penaunce, and punisshed in thys worlde that theyr soules myghte be saued in the daie of the lorde. And that other admonisshed by theyr example, myght be more affrayde to offend. In the stede wherof vntyll the sayde discipline may be restored againe (whych thynge is muche to be wisshed) it is thought good, that at this time (in your presence) shoulde be red the general sentences of goddes cursynge agaynste impenytente synners, gathered oute of the .xi. viii. Chapiter of Deuteronomie, and other places of scripture. And that ye shoulde answere to euerye sentence, Amen: To thentente that you beynge admonisshed of the great indignation of God againste sinners may the rather be called to earneste and true repentaunce, and maye walke more warely in these daungerous dayes, flyinge from suche vices, for the whiche ye affirme wyth youre owne mouthes: the curse of god to be due.

Cursed

¶ Curſed is the man that maketh any carued or molten image, an abhomination to the Lorde, the worke of the handes of the craftes man, and putteth it in a ſecrete place, to worſhyp it.

☞ And the people ſhall anſwere, and ſaye. Note

Amen.

Miniſter.

Curſed is he that curſeth his father, and mother.

Anſwere

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blynde to go out of his waye.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgemente the ryght of the ſtraunger, of them that be fatheries, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighboure ſecretely.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbours wyfe.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh rewarde to ſlea the ſoule of innocente bloud.

Anſwere.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his hearte goeth from the Lorde.

Anſwere

Amen.

Miniſter

Curſed are the vnmercifull, the fornicators and aduouterers, the couetous perſons, the worſhippers of images, ſlaunderers, dronkardes and extorcyoners.

Anſwers

Amen.

The miniſter.

Pſal.c.xvij

NOw ſeynge that all they be accurſed (as the the Prophete Dauid beareth witnes) which do erre and go aſtraye from the commaundementes of god, let vs (remembring ỹ dredfull iudgemente hanginge ouer our heades, and beynge alwayes at hande) returne vnto our lorde God with all contrition and mekenes of hearte, bewaylinge and lamentinge our ſinfull lyfe, knowledginge and confeſſyng our offences, and ſekynge to bring forth worthy fruictes of penaunce. For euen now is the axe put vnto the rote of the trees, ſoo that euerye tree whych bryngeth not furth good fruicte is hewen downe and caſte intoo the fire. It is a feareful thinge to fall into the handes of the liuynge god: he ſhall powre doune rayne vpon ỹ ſinners, ſnares, fyer, & brimſtone, ſtorme and tempeſt: this ſhall be theyr portion to drynke. For lo the lorde is cummen out of his place to viſite the wyckednes of ſuche as dwell vpon the earth. But who may abide the day of his comming? who ſhall be hable to endure when he appeareth? His fanne is in his hande, and he wyll pourge his flore and gather his wheate into the barne, but he wyll burne the chaffe w vnquenchable fyer. The daye of ỹ lorde commeth as a thiefe vpon the nyght, and when men ſhall ſay peace, and all thinges are ſafe: then ſhal ſodayne deſtruction come vpon them, as ſorowe commeth vpon a woman trauailynge with chylde, & they ſhall not eſcape. then ſhall appere the wrath of God in the day of vengeaunce, whiche obſtinate ſynners throughe the ſtubbornes of their hearte, haue heaped vnto them ſelfe, whych deſpiſed the goodnes, patyence and longe ſufferaunce of God: when he called them continuallye to repentaunce. Then ſhall they call vpon me (ſaith the lorde) but I wyll not heare: they ſhal ſeke me early but they ſhall not fynde me, and that becauſe they hated knowledge, & receiued not the feare of the lorde, but abhorred my councell and deſpiſed my correction: then ſhall it be to late to knocke, when the doore ſhall be ſhut, and to late to crye for mercy, when it is the time of iuſtice. O terrible voice of moſt iuſt iudgemente, whyche ſhall be pronounced vpon them when it ſhall be ſaide vnto them. Go ye curſed into the fire euerlaſting which is prepared for the deuill and his angels. Therfore brethren take we hede by time, while the daye of ſaluation laſteth, for the night commeth when none can worke, but lette vs while we haue the lyghte, beleue in the light, and walke as the children of the lyghte, that we be not caſte into vtter derkenes: where is wepinge and gnaſhing of teeth. Let vs not abuſe the goodnes of God, which calleth vs mercyfullye to amendemente and of hys endeleſſe pitie, promiſeth vs forgeue-

Mat.iij.

Hebre.x.

Pſal.x.
Eſai.xxvi.

Mala.iij.

Mat.iij

Theſſa.v.

Roma.ij.

Prouer.i.

Mat.xxv

ij.Cor.vi.

Thon.lx.

Mat.xxv

forgeuenes of that which is paste: if (with a whole hynde and a trewe hearte) we returne vnto hym: for though our sinnes be red as scarlet, they shall be as white as snow, and though they be like purple, yet shal they be as white as woolle. Turne you cleane (sayth the lord) from all your wickednes, and your sinne, shall not be your destruction. Caste away from you all your vngodlines, that ye haue done, make you newe heartes, and a new spirite: wherfore wyll ye die, O ye house of Israel: seinge I haue no pleasure in the death of him that dieth (saith the lord god.) Turne you then, and you shall lyue. Although we haue sinned yet haue we an aduocate, with the father Jesus Christ the righteous and he it is, that obteyneth grace, for our synnes, for he was wounded for our offences, and smytten for our wickednesse: let vs therefore returne vnto hym, who is the mercifull receyuer, of all true penitent sinners, assurynge our selfe that he is ready to receyue vs, and most wyllynge to pardon vs, if we come to hym with saythfull repentaunce: yf we wyll submytte our selues vnto hym, and from henceforth walke in hys wayes: if we wyll take his easye yoke, and lyghte burden vpon vs to folowe him in lowlines, pacyence and charitie, and be ordred by the gouernaunce of his holy spirite, sekyng alwaies his glory, and seruing hym duely in our vocation, with thankes geuing. This if we do, Christ wyll delyuer vs from the curse of the lawe, and from the extreme malediction, which shall lyght vpon them that shall be set on the left hand & he wyll set vs on his ryghte hande, & geue vs the blessed benedyction of his father, cõmaunding vs to take possessiõ, of his glorious kingdom vnto ỹ which he vouchsafe to bring vs all, for his infinite mercy. Amẽ.

Esai.i.

Esech.xviij

i.Thess.vi.

Esai.liij.

Mat.xi.

Math.xxv.

☞ Then shall they all kneele vpon their knees: And the priest & clerkes kneelyng (where they are accustomed to say the letanye) shall say this psalme. Note

Miserere mei deus. Psal.li.

HAue mercy vpon me (O god) after thy great goodnes, according vnto the multitude of thy mercies, do away mine offences.
Washe me throwly fro my wickednes, & clense me frõ my sinne.
For I knowledge my faultes, and my sinne is euer before me.
Against the only haue I sinned, and done this euyll in thy sighte: that thou mightest be iustified in thy saiyng, & clere when thou arte iudged.
Behold, I was shapen in wickednes, and in synne, hath my mother conceiued me.
But lo, thou requirest truthe in the inward partes, and shalte make me to vnderstande wysedome secretely.
Thou shalte pourge me with Isope, and I shall be cleane: thou shalte washe me, and I shall be whiter then snowe.
Thou shalte make me heare of ioy and gladnes, that the bones whiche thou hast broken, maye reioyce.

Turne thy face from my synnes,and put out all my mysdedes

Make me a cleane hearte(O God)and renewe a ryght spirite with in me

Caste me not awaie from thy presence,and take not thy holy spirite from mee.

O geue me the comforte of thy helpe agayne,and stablysche me with thy free spirite

Then shall I teache thy waies vnto the wicked,and sinners shall be conuerted vnto the

Delyuer mee from bloud giltines(O God)thou that art the God of my health:and my tongue shall synge of thy righteousnes.

Thou shalt open my lippes(O lord)my mouth shall shew thy praise

For thou desirest no sacrifice, else woulde I geue it the: but thou delightest not in burnt offerynge.

The sacrifice of God ,is a troubled spirite: a broken and a contrite herte(O God)shalt thou not despise.

O be fauourable and gracious vnto Syon, buylde thou the walles of Hierusalem

Then shalte thou be pleased with the sacrifice of ryghteousnes,with the burnte offerynges and oblations:then shall they offer yonge Bullockes vpon thyne Aultare.

Glory to the father.&c.

As it was in the begynnyng.&c.

℣ Lorde haue mercy vpon vs.

℟ Christ haue mercie vpon vs.

℣ Lorde haue mercy vpon vs.

Our father which art in heauen.&c.

And leade vs not into temptation.

Answere

But deliuer vs from euill. Amen.

Minister.

O Lorde saue thy seruauntes.

Answere.

Which put their truste in the.

Minister.

Sende vnto them,helpe from aboue.

Answere.

And euermore myghtely defende theym.

Minister.

Helpe vs,O God our sauiour.

Answere.

And for the glory of thy names sake,delyuer vs,be mercifull vnto vs synners,for thy names sake.

Minister.

O Lorde heare my prayer.
Anſwere
And let my cry come to the.
Let vs pray.



Lord, we beſech the mercifully heare our prayers, and ſpare all thoſe whiche confeſſe their ſinnes to the, that they (whoſe conſciences by ſinne are accuſed) by thy mercifull pardō, may be abſolued, through Chriſt our lorde. Amen.

MOſt mighty god, and merciful father, which haſt compaſſion of al men, and hateſt nothing that thou haſt made: which wouldeſt not the death of a ſynner, but that he ſhoulde rather turne from ſynne, and be ſaued: mercyfullye forgeue vs our treſpaſſes, receiue and coumforte vs, whiche be greued and weryed, with the burden of oure ſinne: Thy propertie is to haue mercie, to the onely it apperteineth to forgeue ſinnes: ſpare vs therefore, good lord, ſpare thy people, whome thou haſte redemed. Enter not into iudgemente with thy ſeruauntes, which be vile earthe, and miſerable ſinners: But ſo turne thy ire from vs, which mekely knowledge our vilenes, and truely repent vs of our faultes: ſo make haſt to helpe vs in this worlde: that we may euer liue with the in the worlde to come, through Jeſus Chriſt our lorde. Amē.

Then ſhall this Antheme be ſaid or ſonge.

TUrne thou vs, good Lorde, and ſo ſhall we be turned. Be fauourable (O Lorde) bee fauourable to thy people, whiche turne to the in weppynge, faſtyng and prayyng: for thou arte a mercifull GOD, full of compaſſion, longe ſufferynge, and of a greate pitye. Thou ſpareſte, when wee deſerue puniſhemente, and in thy wrathe, thynkeſte vpon mercye. Spare thy people, good Lorde, ſpare theym, and let not thy heritage be brought to confuſion: Heare vs (O Lord) for thy mercye is greate, and after the multytude of thy mercyes, looke vpon vs.

Of Ceremonies why some be abolished and some retayned.



Of suche Ceremonies as be vsed in the Church, and haue had their begynnyng by thynstitution of man Some at the fyrste, were of Godlie intent, and purpose deuised, and yet at lengthe tourned to vanitie and superstytion: Some entred into the Churche, by vndiscrete deuotiō, and such a zeale as was without knowledge, and because they were winked at in the begynnynge, they grew daily to more and more abuses, whiche not onely for their vnprofitablenes, but also because they haue muche blynded the people, and obscured the glorye of God, are worthye to be cut awaye, and cleane reiected. Other there be, whiche although they haue bene deuised by man: yet it is thought good to reserue them still as well for a decente ordre in the Churche (for the whiche they were fyrste deuised) as because they pertaine to edification: Whereunto all thynges done in the Churche (as the Apostle teacheth) ought to be referred. And although the keppynge or omyttynge of a ceremonie (in it selfe considered) is but a small thynge: Yet the wylfull and contemptuous transgression, and breakyng of a common order, and discipline, is no small offence before God. Let all thinges be doone emonge you (saith saincte Paule) in a semelye and due order. The appointmente of the which order, perteineth not to priuate men: Therefore no manne ought to take in hande, nor presume to appoint or alter any publike or common order in Christes churche, excepte he be lawfullye called and autorized therunto. And where as in this our time, the mindes of men be so diuerse, ỹ some thynke it a great matter of conscience, to departe from a ppece of the leaste of theyr Ceremonies (they be so addicted to their olde customes) and agayne on the other side, some be so new fangle, that they would innouate all thinge, and so do despise the old that nothynge can lyke them, but that is new: It was thought expediente not so muche to haue respecte how to please and satisfie either of these parties as how to please god, and profyte them bothe. And yet least any man should be offended (whome good reason might satisfie) here be certeine causes rendered, why some of the accustomed ceremonies be put awaye, and some be retayned and kept styll.

Some are put awaye, because the great excesse and multitude of thē hath so increased in these latter dayes, that the burden of them was intollerable: wherof Saincte Augustine in his tyme complayned, that they

they were growen to suche a nounbre, that the state of Christian people was in worse case (concerning that matter) then were the Jewes. And he counsailed that such yocke and burden should be taken awaye as tyme woulde serue quietlye to do it. But what would sainct Augustine haue said, if he had seene the Ceremonies of late daies vsed amonge vs: whereunto the multitude vsed in his tyme, was not to be compared. This our excessiue multitude of Ceremonies, was so great and many of them so darke, that they did more confound and darken, then declare and set fourthe Christes benefites vnto vs. And besides this, Christes Gospell is not a ceremoniall law, as muche of Moises law was: but it is a religion to serue God, not in bondage of the figure or shadowe but in the freedome of spirite, beynge contente onely with those ceremonies which do serue to a decente order and godlye discipline, and suche as be apte to styrre vp the dull mynde of manne, to the remembraunce of his dutie to God, by some notable and speciall signification, whereby he myghte be edified.

¶ Furthermore the most weighty cause of the abolisshmente of certeine ceremonies, was that they were so far abused, partlye by the superstitious blindenes of the rude and vnlearned, and partelye by the vnsaciable auarice, of suche as soughte more their owne lucre, then the glory of god: that the abuses coulde not wel be taken away, the thinge remainyng still. But now as concerning those persons, whiche paraduenture will be offended, for that some of the olde Ceremonies are retained still, if they consider, that without some Ceremonies it is notte possible to keepe any order or quiete discipline in the churche: they shal easely perceiue iust cause, to reforme their iudgementes. And if they thinke muche, that any of the olde do remaine, and would rather haue all deuised a new then suche men (graunting some Ceremonies conueniente to be had) surelye where the olde may be well vsed, there they canne not reasonably reproue the olde (onelye for theyr age) withoute bewrayng of their owne folye. For in suche a case they oughte rather to haue reuerence vnto theym for theyr antiquitie, if they wyll declare theym selues to bee more studious of vnitye and concorde, then of innouations and newe fanglenesse, whiche as muche as maye bee with the trewe settynge fourthe of Christes religion, is alwayes to bee eschewed.

Furthermore such shall haue no iust cause, with the Ceremonies reserued, to be offended: for as those be taken awaye whiche were most abused, and did burden mennes consciences withoute anye cause: So the other that remayne, are retayned for a discipline and order, whiche vpon iuste causes, maye be altered and chaunged, and therefore are notte to bee esteemed eguall with Goddes lawe.

And moreouer, they be neither darke nor dumme ceremonies, but are so set fourth, that euery man may vnderstand what they do mean, and to what vse they do serue. So that it is not lyke that they, in tyme to come, shoulde be abused as the other haue beene. And in these all oure doynges wee condempne no other nations, nor prescribe any thynge, but to our owne people onely. For we thynke it conuenient, that euery countrey should vse such Ceremonies, as they shal thinke best to the settynge fourth of goddes honoure and glorye: and to the reducynge of the people, to a moste perfect and Godly liuynge, without errour or superstition: and that they shoulde put awaye other thynges, whiche from tyme to tyme, they perceyue to be moste abused, as in mennes ordinauntes, it often chaunceth dyuerslye in dyuerse countreyes.

✠Certeyne notes for✠

the more playne explication and decent
ministration of thinges conteined in this booke

IN the laiynge or synginge of Mattins and Euensonge, Baptizinge, and Buriyng, the minister, in parisshe Churches and chapels annexed to the same, shal vse a Surples And in all Cathedrall churches and Colledges, tharchdeacons, Deanes, Prouestes, Maisters, Prebendaries & fellowes, beyng Graduates, maie vse in the quier beside their Surpleses, suche hoodes as perteyneth to their seuerall degrees, which they haue taken in any vniuersitie, within this realme. But in all other places, euery minister shall be at libertie to vse anye Surplesse or no. It is also semely ỹ Graduates, when they do preache, should vse such hoodes as perteineth to their seuerall degrees

Note

¶ And whensoeuer the Bisshop shall celebrate the holy Communion in the church, or execute any other publique ministration, he shall haue vpon him, beside his rochet, a Surples or albe, and a cope, or vestment and also his pasturall staffe in his hande, or elle borne or holden by his chapleyne.

Note

¶ As touchyng knelyng, crossyng, holdyng vp of handes, knocking vp on the brest: and other gestures: they may be vsed or left, as euery mannes deuotion serueth.

Note

¶ Also vpon Christmas day, Easter day, the Ascention daye, Whitsonday, and the feast of the Trinitie, may be vsed any parte of holye scripture, hereafter to be certainly limited & appointed, in stede of ỹ letany.

Note

¶ If there be a sermon or for other great cause, the Curate by his discretion, maye leaue out the Letanye: Gloria in excelsis, the Crede, thomely, and the exhortation to the communion

Finis

✠Imprinted the, xxx,

day of July.

ANNO DO. M. D. XLIX,

✠At Worceter by Jhon Oswen.

Cum priuilegio ad imprimendum solum

God saue the kyng and

The Kynges Maiestie,

by the aduyse of his moste deare vncle the Lord Protector, and other his highnes Counsell, streightlye chargeth and commaundeth, that no maner of person, do sell this present boke vnbound, aboue the price of .ii. Shyllinges .vi. pence y piece. And the same bound in paste, or in boordes, not aboue the price of foure shyllynges the piece.

God saue the Kyng.